Copyrighted Material

The Phoenician Origin of Britons Scots and Anglo Saxons Discovered by Phoenician and Sumerian Inscriptions in Britain by Pre Roman Briton Coins

L. Austine Waddell

Copyrighted Material

The Phoenician Origin of the Britons, Scots & Anglo-Saxons

Discovered By Phoenician & Sumerian Inscriptions in Britain,

By Pre-Roman Briton Coins

& a Mass of New History.

By L. Austine Waddell

PREFACE

THE treasures of ancient high art lately unearthed at Luxor have excited the admiring interest of a breathless world, and have awakened more vividly than before a sense of the vast antiquity of the so-called "Modern Civilization," as it existed over three thousand years ago in far-off Ancient Egypt and Syria-Phoenicia. Keener and more personal interest, therefore, should naturally be felt by us in the long-lost history and civilization of our own ancestors in Ancient Britain of about that period, as they are now disclosed to have been a branch of the same great ruling race to which belonged, as we shall see, the Sun-worshipping Akhen-aten (the predecessor and father-in-law of Tut-ankh-amen) and the authors of the naturalistic "New" Egyptian art--the Syrio-Phoenicians.

That long-lost origin and early history of our ancestors, the Britons, Scots and Anglo-Saxons, in the "Prehistoric" and Pre-Roman periods, back to about 3000 B.C., are now recovered to a great extent in the present work, by means of newly discovered historical evidence. And so far from those ancestral Britons having been mere "painted savages roaming wild in the woods," as we are imaginatively told in most of the modern history books, they are now on the contrary disclosed by the newly found historical facts to have been from the very first grounding of their galley keels upon Old Albion's shores, over a millennium and a half of years before the Christian era, a highly civilized and literate race, pioneers of Civilization, and a branch of the famous Phoenicians.

In the course of my researches into the fascinating problem of the Lost Origin of the Aryans, the fair, long-headed North European race, the traditional ancestors of our forbears of the Brito-Scandinavian race who gave to Europe in prehistoric time its Higher Civilization and civilized Languages-researches to which I have devoted the greater part of my life, and my entire time for the past sixteen years--I ascertained that the Phoenicians were Aryans in race. That is to say, they were of the fair and long-headed civilizing "Northern" race, the reality of whose existence was conclusively confirmed and established by Huxley, who proved that

"There was and is an Aryan Race, that is to say, the characteristic modes of speech, termed Aryan, were developed among the Blond Long-heads alone, however much some of them may have been modified by the importation of Non-Aryan elements."

("The Aryan Question" in *Nineteenth Century*, 1890. 766.)

Thus the daring Phoenician pioneer mariners who, with splendid courage, in their small winged galleys, first explored the wide seas and confines of the Unknown Ancient World, and of whose great contributions to the civilization of Greece and Rome classic writers speak in glowing terms, were, I found by indisputable inscriptional and other evidence, *not Semites as hitherto supposed, but were Aryans in Race, Speech and Script. They were, besides, disclosed to be the lineal blood-ancestors of the Britons and* Scots--properly so-called, that is, as opposed to the aboriginal dark Non-Aryan people of Albion, Caledonia and Hibernia, the dusky small-statured Picts and kindred "Iberian" tribes.

This discovery, of far-reaching effect upon the history of European Civilization, and of Britain in particular, was announced in a summary of some of the results of my researches on Aryan Origins in the "Asiatic Review" for 1917 (pp. 197f.). And it is now strikingly confirmed and established by the discovery of hitherto undeciphered Phoenician and

Sumerian inscriptions in Britain (the first to be recorded in Britain), and by a mass of associated historical evidence from a great variety of original sources, including hitherto uninterpreted pre-Roman-Briton coins and contemporary inscriptions, most of which is now published for the first time.

In one of these inscriptions, a bi-lingual Phoenician inscription in Scotland of about 400 B.C., now deciphered and translated for the first time, its author, in dedicating a votive monument to the Sun-god Bel, calls himself by all three titles "Phoenician," "Briton" and "Scot"; and records his personal name and native town in Cilicia, which is a well-known ancient city-port and famous seat of "Sunworship" in Asia Minor.

This British-Phoenician prince from Cilicia is, moreover, disclosed in his own inscription in Scotland to be the actual historical original of the traditional "Part-olon king of the Scots," who, according to the Ancient British Chronicles of Geoffrey and Nennius and the legends of the Irish Scots, came with a fleet of colonists from the Mediterranean and arrived in Erin, after having cruised round the Orkneys (not far distant from the site where this Phoenician monument stands) and colonized and civilized Ireland, about four centuries before the Roman occupation of Britain. And he is actually called in this inscription "Part-olon" by a fuller early form of that name.

This uniquely important British-Phoenician inscription, whilst incidentally extending back the existence of the Scots in Scotland for over eight centuries beyond the period hitherto known for them to our modern historians, and disclosing their Phoenician origin, at the same time rehabilitates the genuineness of the traditional indigenous British Chronicles as preserved by Geoffrey of Monmouth and Nennius. These chronicles, although formerly accorded universal credence in Britain and on the Continent up till about a century ago, have been arbitrarily jettisoned aside by modern writers on early British history, obsessed with exaggerated notions of the Roman influence on Britain, as mere fables. But the genuineness of these traditional chronicles, thus conclusively established for the period about 400 B.C., is also now confirmed in a great variety of details for other of these traditional events in the pre-Roman period of Britain.

This ascertained agreement of the traditional British Chronicles with leading ascertained facts of pre-Roman British History wherever it can be tested, presumes a similarly genuine character also for the leading events in the earlier tradition. This begins with the arrival of "King Brutus-the-Trojan" and his "Briton" colonists with their wives and families in a great fleet from the Mediterranean about 1103 B.C., and his occupation, colonization and civilization of Albion, which lie then is recorded to have called after himself and his Trojan Briton followers "Brit-ain" or "Land of the Brits," after dispossessing a still earlier colony of kindred Britons in Albion. All the more so is this pre-Roman-British tradition with its complete king-lists and chronicles probably genuine, as the Ancient Britons, properly so-called, are now found to have been accustomed to the use of writing from the earliest period of their first arrival in Albion or Britain. And the cherished old British tradition that Brutus-the-Trojan and his "Britons" hailed from the Mediterranean coast of Asia Minor is in agreement with the fact that King Part-olon "the Briton" actually records his native land as being also on the Mediterranean coast of Asia Minor. And this tradition is now confirmed by the discovery that many of the prehistoric gravings and inscriptions on the rocks and monoliths in Britain are of the Trojan type.

Fully to appreciate the historical significance of these long-undeciphered Phoenician and Sumerian inscriptions in Britain, and their associated evidence, it is necessary to have some general acquaintance with the results of my researches into the racial origin and previously unknown early history and world activities of the Phoenicians for a period of over two thousand years beyond that hitherto known to our historians. I, therefore, give in the introductory chapter a brief summary of the manner in which I was led to discover that the Phoenicians were Aryan in Race, Speech and Script, and were of vast antiquity, dating. back from the testimony of their own still existing inscribed monuments to about 3100 B.C.

My new historial [*sic*] keys to the origin and "prehistoric" activities of the Phoenicians in early Europe disclose these virile ancestral pioneers of the Higher Civilization as no mere dead figures in a buried past, but instinct with life and human interests, adventurously exploring and exploiting the commercial possibilities of the various regions along the unknown seas of the Old World; and indicating to us at the present day the paths which led to the propagation and progress of the Higher Civilization over the World.

Starting from the solid new ground of the positive, concrete, historical inscriptions, we are led by the clues thus gained to fresh clues which open up for us, as we proceed, new and unsuspected avenues of evidence, disclosing rich mines of untapped historical material, written and unwritten. These clues lead us from Britain back to the Phoenician and Hittite homeland of the Aryan Phoenician Britons in Syria, Phoenicia and Asia Minor of St. George of Cappadocia (and England), and there offer us the solutions to most of the long-outstanding problems in regard to the origin of the Ancient Britons and the source and meaning of our ancestral British folklore, national emblems and patron saints.

In this way we gain not only a fairly intimate knowledge of the personalities of the Early Aryan Phoenicians who, as the ancestral Britons and Scots, colonized and civilized Britain, and the historical reasons for their various waves of migration hither with wholesale transplantation of their cults, institutions and names on British soil. We gain at the same time a considerable new insight into the remoter origin and racial character of the pre-Briton, non-Aryan aborigines of the British Isles in the Stone Age and their relation to the Picts and Celts which unravels to a great extent the hopeless tangle in which the question of the aboriginal races in Britain has hitherto become involved.

In thus enlarging, not inconsiderably, the boundaries of Clio's domain in Britain, we are led into several provinces not hitherto suspected of connection with Britain, though the relationship now becomes obvious. This wider outlook on the parent-land, as well as its colony in Britain and their intercommunications, reflects fresh light on both the Ancient Britons and on their parent Phoenicians. Amongst the great variety of historical effects thus elicited by this new light may be mentioned the following.

Archaeologically are disclosed the racial character, original homeland and approximate dates of our ancestral erectors of the prehistoric Stone Circles in the British Isles with the motive of these monuments, also the erectors of the prehistoric stone cists and long barrow graves of the "Late Stone Age." The discovery of the key to the script of the prehistoric "Cup-marks" engraved upon the rocks and monoliths unlocks the hitherto sealed messages of these prehistoric literary records of our ancestors, and gives us a vivid picture of the exalted ideals which already ruled their lives in those far-distant days. Relatively fixed data are obtained for the much-conjectured beginning of the Bronze Age in Britain, and of the race who introduced it and manufactured the Early Bronze weapons, implements and. trinkets which are unearthed from time to time, and hitherto supposed to be "Celtic." The racial character and original

homeland of the pre-Aryan aborigines of the British Isles in the Stone Age also become evident. And we discover that the hitherto inexplicable Unity in the essentials of all the Ancient Civilizations is owing to the original Unity of the Higher Civilization, and its diffusion throughout the world by its originators, the ruling race of Aryans, and especially by their sea-going branch, the Phoenicians.

Historically, besides recovering the approximate dates of the chief waves of Aryan-Briton invasions, and the political causes apparently leading to these invasions, we recover and establish the historicity, names, achievements and dates of a great number of the chief kings and heroes of the Ancient Britons in what has hitherto been considered "the prehistoric period." Amongst other results is the interpretation of the unexplained legends and the wholly unknown origin and meaning of the symbols stamped upon the very numerous coins of the Ancient Britons in the pre-Roman period, and now disclosed for the first time.

In British National Patron Saints and emblems of Phoenician origin are now found to be St. George of Cappadocia and England and his Dragon legend and his Red Cross; also the Crosses of St. Andrew and St. Patrick, now forming with St. George's the Union Jack and the kindred Scandinavian ensigns, all of which crosses are found to have been carried by the Phoenicians as their sacred standards of victory and imported and transplanted by them in the remote past on to British soil. "Britannia" also is discovered to have been evolved by the ancient sea-going Phoenicians as their patronymic tutelary goddess, and under the same name and with substantially the same form of representation as the British "Britannia." And the Phoenician origin and hitherto unknown meaning of the Unicorn and Lion emblems in British heraldry are now disclosed for the first time.

Linguistically, we now find that the English, Scottish, Irish, Gaelic, Cymric, Gothic and Anglo-Saxon languages and their script, and the whole family of the so-called "Aryan" languages with their written letters, are derived from the Aryan Phoenician language and script through their parent, the "Hittite" or Sumerian; and that about fifty per cent of the commonest words in use in the "English" Language to-day are discovered to be Sumerian, "Cymrian" or Hittite in origin, with the same word-form, sound and meaning. This fact is freely illustrated in these pages, as critical words occur incidentally as we proceed. And it is found that the English and "Doric" Scottish dialects preserve the original Aryan or "Sumerian" form of words more faithfully than either the Sanskrit or Greek. The Phoenician origin of the ancient sacred "Ogam" script of the pre-Christian monuments in the British Isles is also disclosed.

In Religion, it is now found that the exalted religion of the Aryan Phoenicians, the so-called "Sun-worship," with its lofty ethics and belief in a future life with resurrection from the dead, was widely prevalent in early Britain down to the Christian era. In this "Sun-worship," as it is usually styled by modern writers, we shall see that, although the earliest Aryans worshipped that luminary itself, they were the first people to imagine the idea of God in heaven, and at an early period evolved the idea of the One Universal God, as "The Father God," some millenniums before the birth of Abraham, and they symbolized him by the Sun. They further emblemized the Sun as "The Light of the World" by the True Cross, in the manner now discovered, and they carved the Cross, as the symbol of Universal Divine Victory, upon their sacred seals and standards, and sculptured it upon their monuments from the fourth millennium B.C. downwards; and invented the Swastika with the meaning now disclosed. This now explains for the first time the very numerous Crosses and Swastikas carved upon the prehistoric stone monuments and pre-Christian Stone Crosses with their other solar and non-Christian symbols throughout the British Isles. It also now explains the solar "wheeled" Cross,

the so-called "Celtic" Cross, and the Red Cross of St. George, the Fiery Cross of the Scottish clans, the Bel Fire rites still surviving in the remoter parts of these islands at the summer solstice, and the numerous True Crosses with solar symbols stamped upon the ancient Briton coins of the "Catti" and "Cassi" kings of the pre-Roman and pre-Christian periods in Britain.

Geographically, the topography of the "prehistoric" distribution of the early Aryan Phoenician settlements throughout Ancient Britain is recovered by the incidence of their patronymic and ethnic names in the oldest Aryan place, river and ethnic names in relation to the prehistoric Stone Circles and monuments, before the thick upcrop of later and modern town and village names had submerged or obscured the early Aryan names on the map. The transplantation by the Phoenician colonists of old cherished homeland names from Asia Minor and Phoenician colonies on the Mediterranean is also seen. The Phoenician source and meaning of many of the ancient place, river and mountain. names in Britain, hitherto unknown, or the subject of more or less fantastic conjecture by imaginative etymologists, is disclosed. And a somewhat clearer view is, perhaps, gained of the line of Phoenician seaports, trading stations and ports of call along the Mediterranean and out beyond the Pillars of Hercules in the prehistoric period.

In Economics and Science, the Hitto-Phoenician Aryan origin of our ordered agricultural and industrial life becomes evident. And the old British tradition is confirmed that London was built as the commercial capital several centuries before the foundation of Rome.

In Art, a like origin is disclosed for many of the motives in our modern decorative art. The religious solar meaning of the "key-patterns" and spiral designs is elicited for the first time. And the art displayed by the Ancient Britons in the pre-Roman period is found to be based upon Hitto-Phoenician models, and to be of a much higher standard than in the Anglo-Saxon and "mediaeval" period in Britain.

Politically, the newly discovered racial link, uniting the Western Barats or "Brit-ons" with the Eastern Barats (or "Britons") of India--still called "The Land of the Barats"--through the blood-kinship with the ruling chiefs of India now revealed and established, should favourably determine the latter, in these days of Indian unrest, to remain within the fellowship of the British Commonwealth, which is now shown to have retained the real "*Swaraj*" elements of the old progressive ancestral Barat Civilization in a much purer form than the Indian branch. And the intimate kinship of the Britons and British, properly so-called, with the Norse--the joint preservers of the ancestral Gothic epics, the Eddas--is now disclosed to be much closer and much more ancient than has hitherto been suspected; and long before the Viking Age.

Classic Legend and Myth is to some extent rehabilitated by finding that some of the great heroes and demi-gods of Homer had a historical human origin in the personalities and achievements of famous Early Aryan and Barat Kings, whose actual dates are now recovered.

The Psychologist and Eugenist may probably find a somewhat clearer standpoint for observing the effect of the mixing of racial elements in the composite British Nation, and in regard to the question of the racial element making for real progress in the complex conditions of our modern National Life.

Amongst the many minor effects of the discovery of the Aryan racial character of the Phoenicians and their merchant princes now disclosed, it would appear that the beautiful painting by Lord Leighton which adorns the walls of the Royal Exchange in London, portraying the opening of the Trade era in Britain, now requires an exchange of complexions

between the aborigines of Albion and the Phoenician merchants, as well as some slight nasal readjustment in the latter to the Aryan type. In thus opening up for us lost vistas of history adown the ages, and lifting considerably higher than before the dense veil that hung so long over the origin and ancestry of the composite races now forming the British Nation, the new-found historical evidence suggests that the modern Aryan-Britons or British, more fully than the other descendants of the Phoenicians, have inherited the sea-faring aptitudes and adventurous spirit of that foremost race of the Ancient World; and that the maritime supremacy of Britain, under her Phoenician tutelary Britannia, has been mainly kept alive by the lineal blood-descendants of these Aryan Phoenician ancestors of the Britons and the Scots and Anglo-Saxons. In traversing such wide and varied fields of research in so many different specialized departments of culture and civilization, wherein a great mass of the new uncoordinated knowledge, laboriously unearthed by countless modern archaeologists working in separate water-tight compartments, now receives a new orientation, it is scarcely possible that one individual, however careful, in such a pioneer exploration for the path of Truth along this vastly complex problem, can escape falling into errors in some details. But no pains have been spared to minimize such possibilities, and it is believed that such errors of commission, if they do occur, are relatively few and immaterial, and do not at all affect the main conclusions reached, which are so clearly established by the mass of cumulative historical evidence.

The long delay in publishing these discoveries, which were mostly made many years ago, has been owing to the vast scope of this exploration over so many wide fields, with the re-orientation of much of the mass of knowledge unearthed by countless archaeologists working in specialized but isolated and uncoordinated departments. To this has been added the necessity for my acquiring a working knowledge of the ancient scripts and languages in which the original ancient inscriptions and records were written, in order to revise at first hand the spelling of the proper names in the original records in the Cuneiform and its parent the Sumerian hieroglyphic script, also in the "Akkadian," Hittite, hieroglyph Egyptian, Cretan, Cyprian, Iberian, Runic Gothic, Ogam, and the so-called Phoenician Semitic, and its allied Aramaic and Hebrew scripts, in addition to the Indian Pali and Sanskrit. This has entailed the spending of many additional years in strenuous toil for the necessary equipment for this pioneer exploration from the Aryan standpoint, as disclosed by my new historical keys found embedded in the Indian Sanskrit Vedas and Epics. And it has-been supplemented by actual visitation of some of the chief sites in the ancient homeland of the Phoenicians and Hitto-Sumerians in Mesopotamia and Syria-Phoenicia. It is for the unbiassed reader now to judge whether these many years of intensive study are justified by their results. Some of the outstanding historical results of these discoveries are indicated in the concluding chapter. And here I gratefully acknowledge the great obligations I owe to my friend Dr. Islay Burns Muirhead, M.A., who from first to last has favoured me with his helpful candid criticism on many of the details of the discoveries, with not a few suggestive comments, some of which I have gladly incorporated in these pages, and whose unflagging interest in the progress of the work has been a constant source of encouragement. I am also indebted to the courtesy of the several authorities mentioned in the text, for replying to my enquiries and permitting the use of a few of the illustrations. A list of the chief authorities and publications referred to is given at the end of the work.

L. A. WADDELL.

January, 1924.

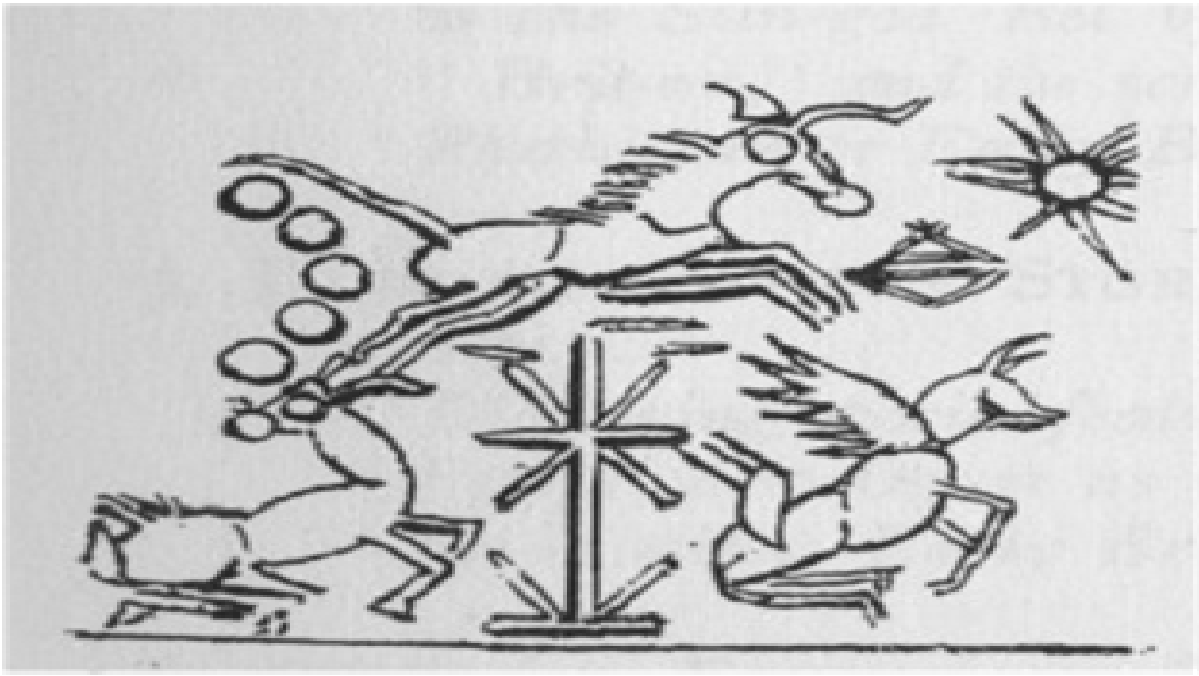


FIG. A.--Sun-horse of Phoenician Archangel Mikal (Michael) and his Cross vanquishing Dragon, inscribed *DIAS*' in Sumerian, with equivalent 5 "cup-marks. From Hittite seal of about 2000 B.C. (After Delaporte, D.C.O., pl. 89. 2.)

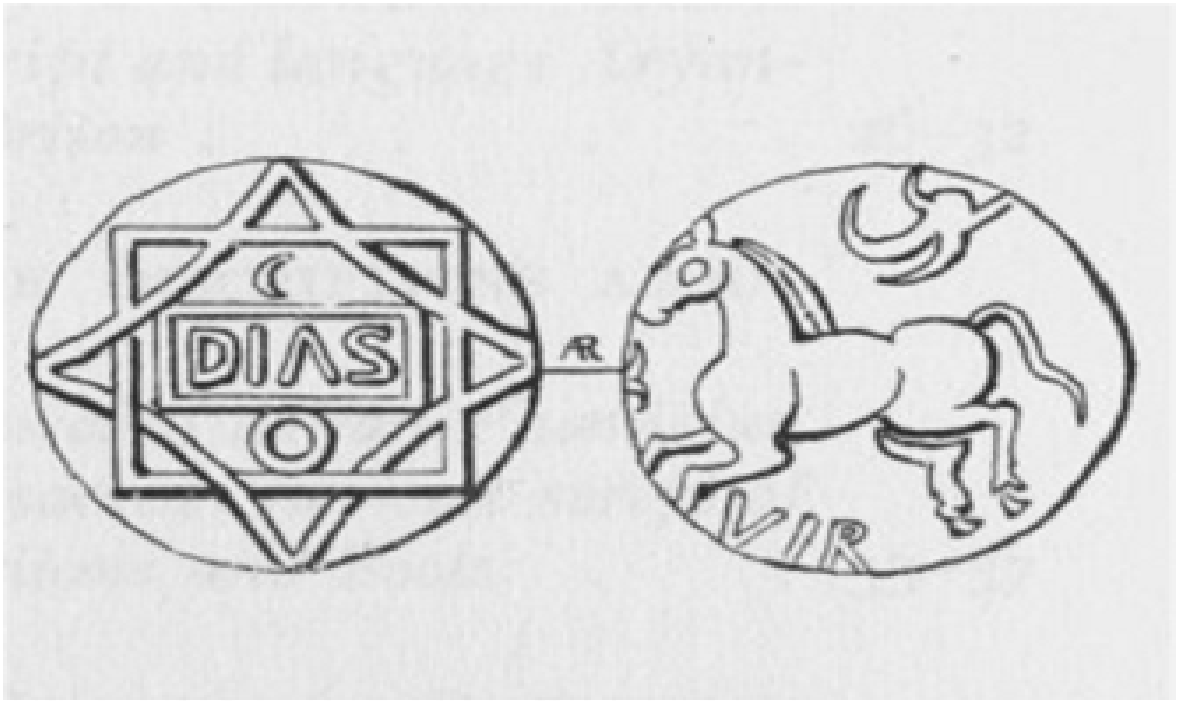


FIG. B.--Ancient Briton Coin of 1st or 2nd cent. B.C. of same scene, also inscribed *DIAS*. (After J. Evans, E.C.B., pl. 6. 14.) The Cross, Goat, and 5 "cup-marks" of Michael appear in others of these Coins. Thus see the 5 "cups" behind horse on the Briton coin on back of cover, and Figs. 3, 43A, 61, 64, 65, &c.

Chapter I

THE PHOENICIANS DISCOVERED TO BE ARYANS IN RACE AND THE ANCESTORS OF THE BRITONS, SCOTS & ANGLO-SAXONS

"The able Panch ['Phoenicians'] setting out to invade the Earth, brought the whole World under their sway."-Maha-Barata Indian Epic of the Great Barats.[1]

"The Brihat ['Brit-on'][2] singers belaud Indra . . . Indra hath raised the Sun on high in heaven . . . Indra leads us with single sway-The Panch [Phoenic-ian Brihats] leaders of the Earth. Ours only, and none others is He!"-Rig Veda Hymn.[3]

IN the Preface it is explained that the most suitable starting point to begin unravelling the tangled skein of History for the lost threads of Origin of the Britons, Scots and Anglo-Saxons is from the fresh clues gained on the solid ground of the newly deciphered Phoenician inscriptions in Britain.

The chief of these Phoenician inscriptions, and the first to be reported in Britain, is carved upon a hoary old stone of about 400 B.C. (see Frontispiece), dedicated to Bel, the Phoenician god of the Sun (see Fig. 1), by a votary who

1. M.B., Bk. i., chap. 94, sloka 3738.
2 On *"Brihat"* as a dialectic Sanskrit variant of the more common *"Barat"*, and the source of "Brit" or "Brit-on" see later.
3 R.V. i., 7, 1-10.

calls himself therein by all three titles of "Phoenic-ian," "Brit-on" and "Scot," by ancient forms of these titles; and whose personal appearance is presumably illustrated in the nearly contemporary sculpture from his homeland, Fig. 10 (p. 46). In thus preserving for us the name and titles of a "prehistoric" literate Phoenician king of North Britain upon his own original monument, it at the same time supplies a striking proof of the veracity of the ancient tradition cited in the heading, which the Eastern branch of Aryans has

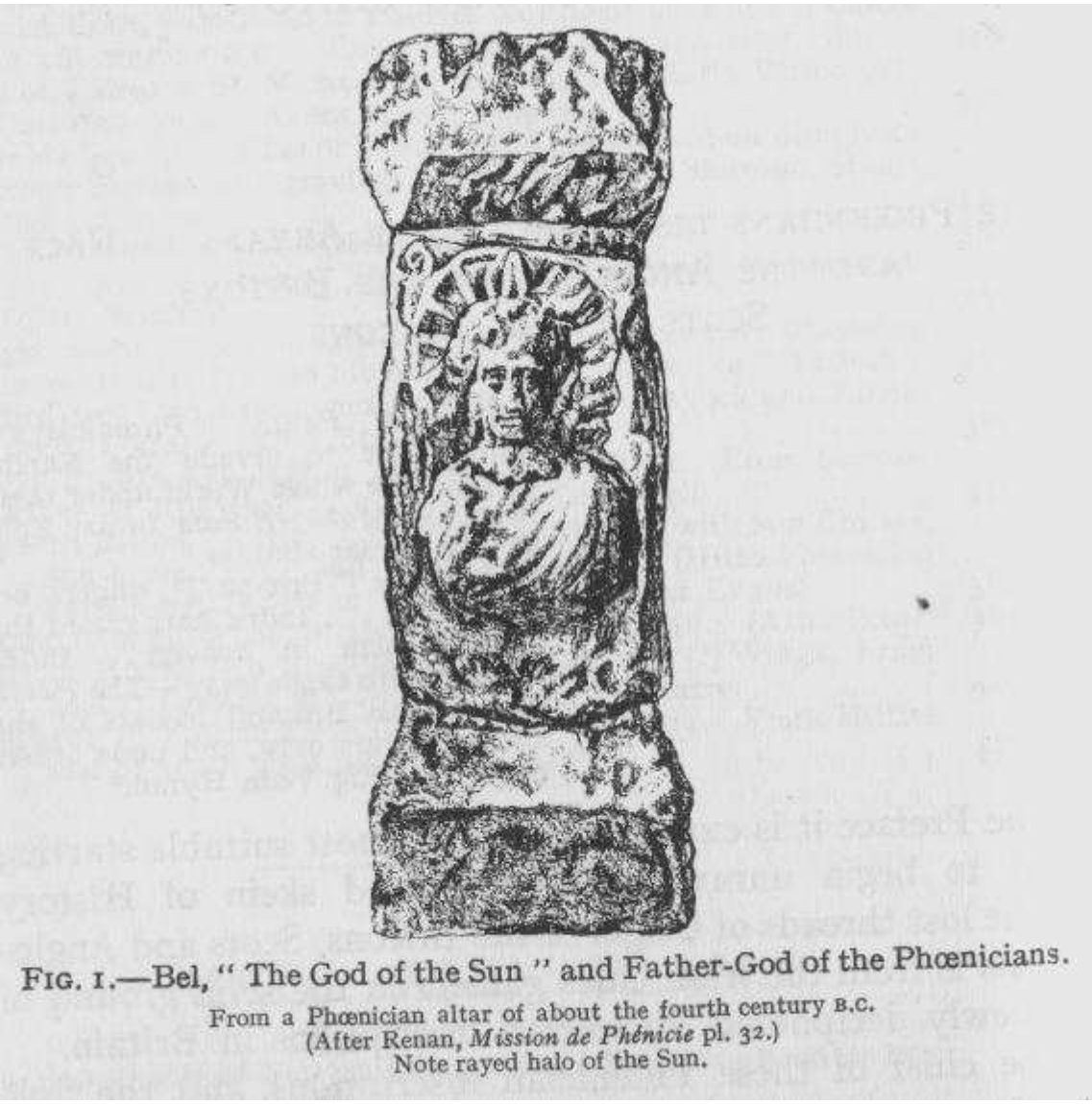


FIG. 1.—Bel, " The God of the Sun " and Father-God of the Phœnicians.
From a Phœnician altar of about the fourth century B.C.
(After Renan, *Mission de Phénicie* pl. 32.)
Note rayed halo of the Sun.

FIG. 1.-Bel, "The God of the Sun" and Father-God of the Phoenicians.
From a Phoenician altar of about the fourth century B.C.
(After Renan, Mission de Phenicie pl. 32.)
Note rayed halo of the Sun.

faithfully preserved in their famous epic, "The Great *Barats*" (*Maha Barata*), in regard to the prehistoric world- wide civilizing conquests of the *Panch* or "Phoenicians," the greatest ruling clan of the Aryan *Barats*, or Brihats, who, we shall find, were the ancestors of the "*Brits*" or *Brit-ons*, our own ancestors. And the amplifying second quotation in the heading, from the Early Aryan psalms, also preserved

---

by the same Eastern branch of the Aryan Barats or Brit-ons, discloses the Phoenician motive for erecting this inscribed monument in Early Britain to the God of the Sun with his special symbol of the Swastika Cross-an emblem embroidered on the dress of the priests[1] and priestesses of the Sun (see Fig. 2), and figured freely with other solar symbols on Phoenician and Early Briton monuments and on pre-Roman Briton coins, as we shall see later.

This Brito-Phoenician inscription in Britain, in recording unequivocally the Aryan character of the Phoenicians, as well as the Phoenician ancestry of the Britons and Scots, merely confirmed the historical results which I had previously

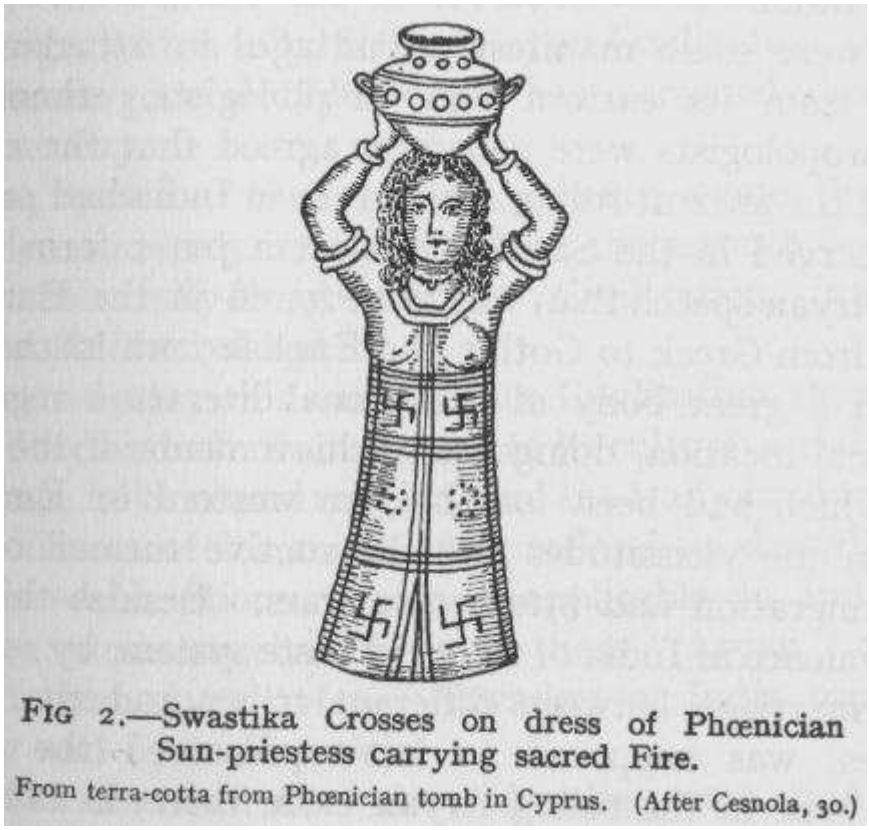


FIG 2.—Swastika Crosses on dress of Phœnician Sun-priestess carrying sacred Fire.
From terra-cotta from Phœnician tomb in Cyprus. (After Cesnola, 30.)

FIG 2.-Swastika Crosses on dress of Phoenician Sun-priestess carrying sacred Fire.
From terra-cotta from Phoenician tomb in Cyprus. (After Cesnola, 30.)

elicited many years before, from altogether different sources, by discovering new keys to the Phoenician Problem. These unlocked the sealed stores of history regarding the origin and activities of the Early Phoenicians, and disclosed them to be the leading branch of the Aryan race, and Aryan also in speech and script, and the lineal parents of the Britons, Scots and Anglo-Saxons.

Before proceeding further, therefore, it is desirable to

1 For Swastikas on dress of a Hittite high-priest, see Fig. in Chapr. XXII.

indicate briefly here what these new keys are, and the manner in which I was led to discover them.

In attacking the great unsolved fascinating Aryan Problem-the lost origin of our fair, long-headed, civilized ancestors of the Brito-Scandinavian and Ancient Greco-Medo-Persian race who gave to Europe and Indo-Persia their Aryan languages and Higher Civilization-a problem which had so completely baffled all enquiring historians that, after failing to find any traces of them as a race, they threw it up in despair about half a century ago, I took up the problem at its eastern or Indo-Persian end and devoted to it most of my spare time during over a quarter of a century spent in India.

There were some manifest advantages in attacking the problem from its eastern end. Philologists, ethnologists and anthropologists were generally agreed that the eastern branch of the ancient ruling Aryan race in India. had presumably preserved in the Sanskrit dialect a purer form of the original Aryan speech than was to be found in the European dialects, from Greek to Gothic and English; whilst they also preserved a great body of traditional literature regarding the original location, doings and achievements of the Early Aryans which had been lost by the western or European branch in the vicissitudes and destructive turmoil of long ages of migration and internecine wars. Besides this, the long prevalence in India of the rigid caste system, by restricting intermarriage between different tribes and the dusky aborigines, was supposed to have preserved the Aryan physical type in the ruling Aryan caste there, in relatively purer form than in Europe.

After acquiring a working knowledge of Sanskrit and the vernaculars, and studying the Indian traditions, written and unwritten at first hand, as well as all the reports of the archaeological survey department on excavations, etc., and personally visiting all of the most reputed ancient sites, and making several fresh explorations and excavations at first hand, and measuring the physical types of the people, I eventually found that, despite all that has been written about the vast antiquity of Civilization in India, mostly

---

by theorists who had never visited India, there was *absolutely no trace of any civilization, i.e., Higher Civilization in India before the seventh century B.C.* Indeed, nothing whatever of traces of Civilization, apart from the rude Stone Circles, has ever been found by the scientifically equipped Indian Archaeological Survey Department, in their more or less exhaustive excavations on the oldest reputed sites down to the virgin soil during over half a century, which can be specifically dated to before 600 B.C.

On the other hand, I observed, that historical India, like historic Greece, *suddenly* bursts into view about 609 B.C. in the pages of Buddhist literature, and in the Maha Barat epic, with a multitude of Aryan rulers speaking the Aryan language, with a fully-fledged Aryan Civilization, of precisely the same general type which has persisted down to the present day.

The question then arose: whence came these Aryan invaders suddenly into India about the seventh century B.C., with their fully-fledged Aryan Civilization, into a land previously uncivilized?

On analysing this early Aryan Civilization thus suddenly introduced into India, in regard to its culture, social structure, customs, folklore and religion, and the traditional topography and climate of its ancestral homeland as described in the Vedas-descriptions wholly inapplicable to India-I was led by numerous clues to trace these "Aryan," or as they called themselves *"Arya,"* invaders of India back to Asia Minor and Syria-Phoenicia.

I then observed that the old ruling race of Asia Minor and Syria-Phoenicia, from immemorial time, were the great imperial, highly civilized, ancient people generally known as "Hitt-ites," but who called themselves *"Khatti"* or *"Catti," which is the self-same title by which the early Briton kings of the pre-Roman Period called themselves and their race, and stamped it upon their Briton coins-the so-called "Catti" coins of early Britain (see Fig. 3).* And the early ruling race of Aryans who first civilized India also called themselves *"Khattiyo,"* as we shall see presently.

This ancient Khatti or "Catti" ruling race of Asia Minor and Syrio-Phoenicia also called themselves *"Arri"* with the meaning of "Noble Ones." Now this was the identical racial title which was also applied to themselves by the Indo-Aryans or Eastern branch of the Aryans, who called themselves *"Arya,"* the *"Ariya"* of the older Pall, which had also the literal meaning of "Noble," and which is the actual word from which our modern English term "Aryan" has been coined. And these ancient Khatti or "Hittites" are represented in their ancient sculptures in Gothic dress. Here then already I seemed to have found not only the origin of the Indo-Aryans, but also the original land of the Aryan Race, and the homeland of the Goths and of our own ancestral Britons and Anglo-Saxons. And further examination soon confirmed this.

FIG. 3. "Catti" Briton Coins of pre-Roman Britain of about second century B.C. with Sun symbols.
(After Poste.)
Note the Crosses around Sun-horse, and in second coin contraction of title into "ATT." The "El" between the face and back of coin = Electrum alloy of gold of which coin consists, and A = Aurum or Gold.

The civilization of this *Arri* (or Aryan) race of Khatti or "Catti" was essentially of the kind which is now called the Aryan type, and of the same type as that introduced into India by the Eastern branch of the Aryas or Aryans. **In appearance also these Khatti, who were called "The White Syrians" by Strabo[1] are seen in their own rock-sculptures and sculptured monuments of between 3000 and 2000 B.C., to be of the Aryan type. They are tall in stature, with conical "Phrygian" caps and snow boots with turned-up toes, and garbed significantly in what is now commonly called the "Gothic" style of dress (see Fig. 4), for the reason, as we shall see later, that they were the prim- itive Goths, and the Goths were typically Aryan in race.**

1. S. 542, 12.3.6; 551-4.

The ruins of their great walled cities, built of cyclopean masonry and adorned with sculptures and hieroglyphic writing, are found throughout the length and breadth of Asia Minor and extend into Syria-Phoenicia; and the country is intersected by their great arterial highways, the so-called "royal roads," radiating from their ancient capital at

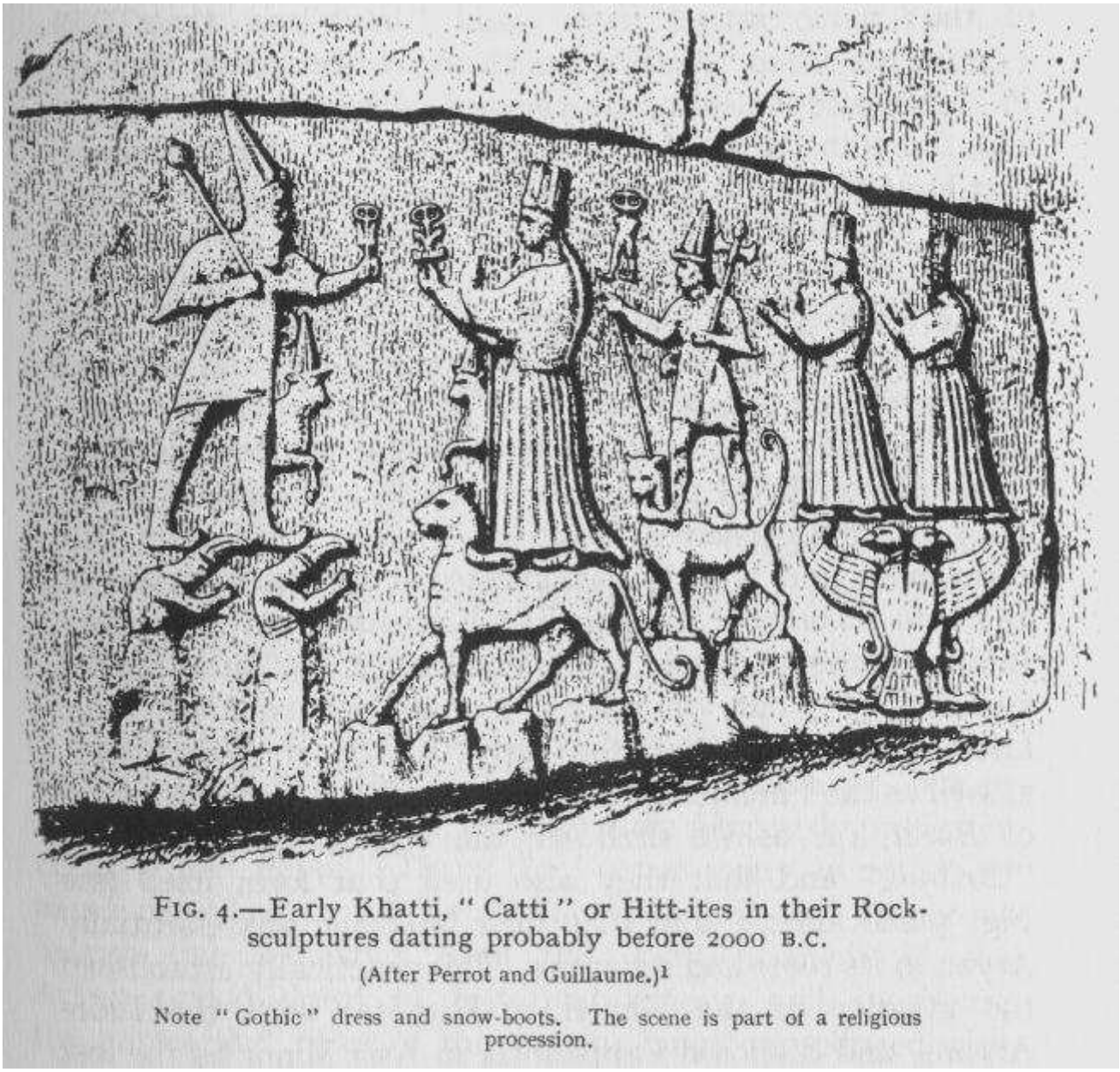


FIG. 4.—Early Khatti, " Catti " or Hitt-ites in their Rock-sculptures dating probably before 2000 B.C.

(After Perrot and Guillaume.)[1]

Note " Gothic " dress and snow-boots. The scene is part of a religious procession.

FIG. 4.-Early Khatti, "Catti" or Hitt-ites in their Rock- sculptures dating probably before 2000 B.C.
(After Perrot and Guillaume.)[1]
Note "Gothic" dress and snow-boots. The scene is part of a religious procession.

Boghaz Koi or Pteria in the heart of Cappadocia, the traditional home of St. George of England, and the country in which St. Andrew, the apostle and patron saint of the Scots, is reported to have travelled in his mission to the

1 P.G.G., pl. 49. From bas-reliefs in the Iasili rock-chambers below Boghaz Koi or Pteria in Cappadocia.

Scyths[1] or **Getae, the Greco-Roman form of the name "Goth"** - the historical significance of this fact will be seen later.

These ancient imperial Khatti people of Asia Minor and Syria-Phoenicia, are the same ruling race which are now generally known as the "Hittites"; for, although calling themselves *"Khatti"* and called also thus by the Babylonians and Ancient Egyptians, the Hebrews corrupted the spelling of that name into *"Heth"* and *"Hitt"* in their Old Testament, when referring to them as the ruling race in Phoenicia and Palestine on the arrival of Abraham there; and the translators of our English version of the Hebrew text have further obscured the original form of the name by adding the Latin affix *ite,* thus arbitrarily coining the modern term "Hitt-ite."

The identity of these *Khatti Arri,* or "Hitt-ites" with the eastern branch of the Aryans who invaded and civilized (by Aryanizing) India, was now made practically certain by my further observation that the latter people also called themselves in their Epics by the same title as did the Hitt-ites. They called themselves *Khattiyo Ariyo* in their early Pali vernacular, and latterly Sanskritized it by the intrusion of an r into *Kshatriya*[2] *Arya* (in Hindi *Khattri Arya*), and these Indian names (*Khattiyo, Kshatriya*) have the same radical meaning of "cut, or ruler," as the Hittite *Khatti* has. Later I observed that the early Khatti or "Hitt-ites," as well as the Phoenicians, called themselves by an early form of Barat, i.e. as we shall see the original of "Brit" or "Brit-on," and that they also used that form itself (see Fig. 5 and later); and that their language was essentially Aryan in its roots and structure. This practically established the identity of the Khatti or Hitt-ites with the Indo-Aryans, and disclosed Cappadocia in Asia Minor as the lost cradle-land of the Aryans.

This now led to my discovery of the key, or rather the complete bunch of keys to the lost early history, not only of the Indian branch of the Aryans and its parent Aryan stock back to the rise of the Aryan race, but also to the lost history of the Khatti or Hitt-ites themselves, who have

1 B.L.S. Novt. 594.
2 Also spelt *Xatriya*, and "Hittite" is also spelt *Xatti*.

hitherto been known no earlier than about 2000 B.C.,[1] or still later.[2]

I had long observed that amongst the most cherished ancestral possessions which the Indian branch of the Khattiyo Ariyo Barats had brought with them from their old homeland to their new colony in India, like AEneas in his exile jealously bringing with him his "rescued household gods" from his old Trojan homeland,[3] were their treasured traditional lists of their ancestral Aryan kings, extending back continuously to the first Aryan dynasty in prehistoric times.

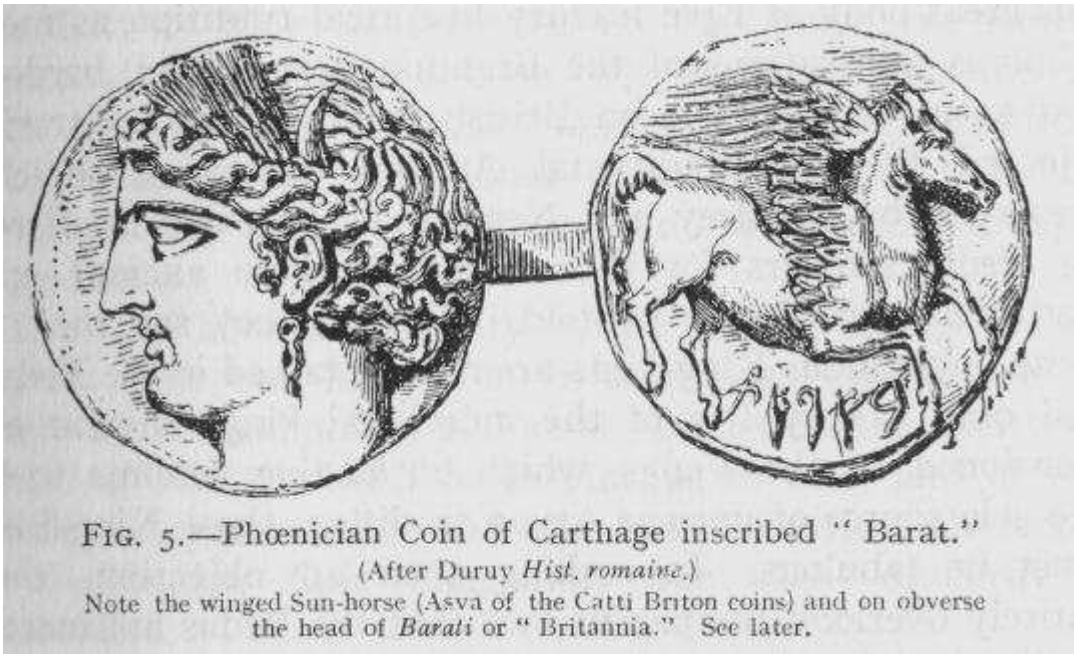


FIG. 5.—Phœnician Coin of Carthage inscribed "Barat."
(After Duruy *Hist. romaine.*)
Note the winged Sun-horse (Asva of the Catti Briton coins) and on obverse the head of *Barati* or "Britannia." See later.

FIG. 5.-Phoenician Coin of Carthage inscribed "Barat."
(After Duruy Hist. romaine.)
Note the winged Sun-horse (Asva of the Catti Briton coins) and on obverse the head of Barati or "Britannia." See later.

Those treasured ancestral Aryan King Lists they embedded in their great epic the *Maha Barata* in summary; but in their "Older Epics" (the *Purana*) they religiously preserved them in full detail. There they cover many hundreds of pages, recording in full detail the main line and numerous branch line dynasties from the commencement of the Aryan period down to historical times; and specifying the names and titles of the various kings, reproduced with scrupulous care, and citing in regard to the more famous of them their chief achievements, thus making the record something of a chronicle of the kings as well. These traditional Aryan kings are implicitly believed by all Brahmins and modern orthodox Hindus to be the genuine lineal ancestors of the present day ruling Indo-Aryan caste in

1. G.L.H., 52.
2. S.H. 16 and H.N.E. 199.
3. Virgil AEneid 1. 382.

India. And often I observed, in my travels through the country, groups of villagers listening with wrapt attention and reverence as one of them read out the narrative of great achievements by some of these traditional early Aryan kings, who are confidently believed to be the genuine historical kings of the Early Aryans and the ancestors of the purer Aryan ruling princes in India to-day, some of whom trace their ancestry back to them.

But modern western Vedic scholars, without a single exception as far as I am aware, have summarily rejected all this great body of Epic literary historical tradition as mere fabulous fabrications of the Brahmin priests and bards - just as modern writers on British history have arbitrarily rejected the old traditional Ancient British Chronicles preserved by Geoffrey and Nennius. The excuses offered by Vedic scholars for thus rejecting these ancient epic traditional records are twofold. Firstly, they say that, as these voluminous King-Lists are not contained in the Vedas, and only a very few of the individual kings therein are mentioned in the Vedas, which books they assume to be the sole source of ancient Aryan tradition, these

King-Lists must be fabulous. In making such an objection, they entirely overlook the patent fact that the Vedas are merely a collection of psalms, and not at all *historical* in their purpose, so that one would no more expect to find in them systematic lists of kings and dynasties than one would expect to find detailed lists of kings and prophets in the "Psalms of David." The second argument of Vedic scholars for rejecting these ancient Epic King-Lists is, as they truly say, that no traces whatever of any of these Early Aryan Kings can be found in India. But this fact is now disclosed by the new evidence to be owing to the very good reason that *none of these Early Aryan Kings had ever been in India*, but were kings of Asia Minor, Phoenicia and Mesopotamia centuries and millenniums before the separation of the Eastern branch to India.

Picking up these despised traditional Epic King-Lists of the Early Aryans, thus contemptuously rejected by Vedic scholars, I compared the names of their later main-line

---

dynasties with the names of the later historical Hitt-ite kings of Asia Minor, as known from their own still extant monuments, as well as from the contemporary Babylonian and Assyrian records, and I found that *the father of the first historical Aryan king of India (as recorded in the Maha-Barata epic and Indian Buddhist history) was the last historical king of the Hitt-ites in Asia Minor,* who was killed at Carchemish on the Upper Euphrates on the final annexation of that last of the Hitt-ite capitals to Assyria by Sargon II. in 718 BC. And I further found that the predecessors of this Hitt-ite king, as recorded in the cuneiform monuments of Asia Minor and in the Assyrian documents, back for several centuries, were substantially identical with those of the traditional ancestors of this first historical Aryan king of India as found in these Indian Epic King-Lists.[1]

Thus the absolute identity of the Indian branch of the Aryans with the Khatti or Hitt-ites was established by positive historical proof; and at the same time the Khatti or Hitt-ites were disclosed to be Aryans in race, and of the primary Aryan stock; and the truly historical character of the Indian Epic King-Lists was also conclusively established.

On further scrutinizing the earlier dynasties of these Epic King-Lists, I observed that several of the leading kings of the earlier Aryan dynasties in these lists bore substantially the same names, with the same records of achievements, and in the same relative chronological order as several of the leading kings of early Mesopotamia-the so-called "Sumerians" and "Akkads," as recorded in their own still extant monuments and in the fragmentary ancient chronicles of that land. Still further, I observed that isolated early kings of Mesopotamia, who are only known to Assyriologists from their stray inscribed monuments as solitary kings of unknown dynasty and unknown origin and race, were mostly recorded in my King-Lists in their due order and chronological succession in their respective dynasties with full lists of the Aryan Kings of these dynasties

1. Full details, with proofs, in my forthcoming *Aryan Origins*.

---

who had preceded and succeeded them.[1] It thus became obvious that these Indian Epic King-Lists supplied the key to the material required for filling up the many great blanks in the early history of Ancient Mesopotamia in the dark and "prehistoric period" there.

Not only did these Epic King-Lists lighten up the dark period of Early Mesopotamian history, but they shed a similar illuminating light upon the dark period of Early Egyptian history and pre-history as well, and disclosed the wholly unsuspected fact that **Menes and his "pre-dynastic" civilizers of Early Egypt were also of this race of Khatti or Hitt-ite "White Syrians" or Aryans.**

The Phoenicians also were now disclosed to be Aryans in race and Khatti Arri or "Hitt-ite Aryans" by these new historical keys thus placed in my hands. This, therefore, corroborated the fact found by anthropologists from the examination of Phoenician tombs that *the Phoenicians were a long-headed race, like the Aryans, and of a totally different racial type from the Jews*,[2] to whom they have hitherto been affiliated on merely linguistic arguments by Semitists. This eastern or Indian branch of the Aryans, the Khattiyo Ariyo Barats, call themselves in their epic, the Maha Barata, by the joint clan-title of Kuru-Panch(ala),-a title which turned out to be the original of "Syrio-Phoenician." These Kuru and Panch(-ala) are described as the two paramount kindred and confederated clans of the ruling Aryans; and they are repeatedly referred to under this confederate title in the Vedas. **Now "Kur," I observed, was the ancient Sumerian and Babylonian name for "Syria" and Asia Minor of the Hitt-ites or "White Syrians"; and it was thus obviously the original of the *Suria* of the Greeks, softened into "Syria" by the Romans.**[3] Whilst "Panch(-ala)" is defined in the Indian Epics as meaning "The able or accomplished Panch," in compliment, it is there explained, to their great ability-

1 See previous note.
2 R.R.E., 387-389.
3 **"Suria" (or "Syria") was the name of Cappadocia in the time of Herodotus (i. 72 and 76). And the Scleucid dynasty, which inherited Alexander's eastern empire called their Asia Minor Empire, extending from Ephesus on the AEgean to Antioch on the Levant, "Suria" on their coins.** Compare B.H.S., ii, 115f; E. Babelon *Les Rois de Syrie.*

---

also an outstanding trait of the Phoenicians in the classics of Europe. This disclosed "Panch" to be the proper name of this ruling Aryan clan, whom I at once recognized as the "*Phoenic*-ians," the *Fenkha* or *Panag* or *Panasa* sea-going race of the eastern Mediterranean of the Ancient Egyptians,[1] the "*Phoinik-es*" of the Greeks, and the *Phoenic*-es of the Romans.

This "Panch" ruling Aryan clan was celebrated in the Vedas as the most ardent of all devotees of the Sun and Fire cult associated with worship of the Father-god Indra, as in the Vedic verses cited in the heading, and we shall see that the Hitto-Phoenicians were especial worshippers of the Father-god Bel (also called by them "Indara") who was of the Sun-cult, and whose name is recorded in the early Briton monuments to be examined later on. The "Panch" Aryan clan was also significantly the foremost sea-going Aryan people of the ancient world in the Vedas, in which most, if not all, of the many Aryan kings, celebrated in the Vedic hymns as having been miraculously rescued from shipwreck by Indra or his angels, were kings of the Panch Aryan clan, and "a ship of a hundred oars" is mentioned in connection with them.[2] These Panch Aryans are also sometimes called "Krivi"[3] in the Vedas, which word is admitted by Sanskritists to be a variant of "Kuru,"[4] which we have seen means "of Kur" or "Syria." This confederate Vedic title for them and their kinsmen, the later Syrians, namely "*Kuru-Panch*(-ala)," is thus seen to be the equivalent of the later title for these two confederate Aryan ruling clans, the Syrians and Phoenicians, which is referred to in the New Testament as *"Suro-Phoiniki"* and Englished into "Syrio-Phoenician."[5]

Further, I found that the Early Phoenician dynasties in Syrio-Phoenicia or "The Land of the Amorites" of the Hebrews, as well as in Early Mesopotamia on the shores of the Persian Gulf (where Herodotus records that the Phoeni-

1 See later for the references to these names in Egyptian texts.
2 R.V. i.116.5. Numerous Vedic and Epic references to these Aryan "*Panch*" (or Phoenicians) as the foremost seamen of the Ancient World will be found later on.
3 R.V. viii, 20, 24; viii, 22, 12.
4 M.K.I. i, 166f.
5 Mark vii, 26.

cians were located before about 2800 B.C.).[1] also called themselves by the "*Khatti*" or "Hitt-ite" title and also by the early form of "Barat" in their own still extant monuments and documents, and dated back to about 3100 B.C.[2]

The Phoenician Khatti Barat ancestry of the Britons and Scots, and of the pre-Roman Briton "Catti" kings was then elicited and established by conclusive historical evidence in due course. The "Anglo-Saxons" also were disclosed, as we shall see, to be a later branchlet of the Phoenician-Britons, which separated after the latter had established themselves in Britain.

This identity of the Aryans with the Khatti or Hitt-ites was still further confirmed and more firmly established by further positive and cumulative evidence. In 1907, at the old Hittite capital, Boghaz Koi in Cappadocia, Winckler discovered the original treaty of about 1400 B.C. between **the *Khatti* or Hittites and their kinsmen neighbours on the east, in Ancient Persia, the Mitani[3] (who, I had found, were the ancient Medes, who also were famous Aryans and called themselves *"Arriya"*)**. In this treaty *they invoked the actual Aryan gods of the Vedas of the Indian branch of the Aryans and by their Vedic names.* Significantly the first god invoked is the Vedic Sun-god Mitra (i.e. the "Mithra" of the Greco-Romans), as some of the later Aryans made separate gods out of different titles of the Father God. His name is followed by *In-da-ra*, that is the solar Indra or "Almighty," the principal deity of the Indo-Aryan Vedic scriptures, and as instanced in the verses cited in the heading, the especial god of the Barats or Brihats (or "Brits") and of their Panch or Phoenic-ian clan-and his image and title are represented on Ancient Briton monuments and coins. But even this striking historical evidence of itself did not induce either the Assyriologists or the Vedic scholars to seriously entertain the probability

1 Herodotus i, 1; ii, 44; vii, 89.
2 Some evidence of this is given in these pages; and the full details with proofs in my *Aryan Origin of the Phoenicians*.
3 H. Winckler *Mitteil. d. Deutsch. Orient-Gesellschaft* No. 35, Dec. 1907, pp. 30f; and review by H. G. Jacobi *Jour. Roy. Asiatic Soc.*, 1909, 721f.

that the Hittites were Aryans, obsessed with the preconceived notion that the Hittites, whatever their affinities might be, were certainly not Aryans.

The present work is the first instalment of the results disclosed by the use of my new-found keys to the Lost History of the Aryan Race and their authorship of the World's Higher Civilization. It offers the results in regard to the lost history of our own Aryan ancestors in

Britain; and discloses them, the Early Britons and Scots and Anglo-Saxons, to have been a leading branch of the foremost world-pioneers of Civilization, the Aryan-Phoenicians.

FIG. 5A.—Briton prehistoric monument to Bel at Craig-Narget, Wigtownshire.
With Hitto-Phœnician Sun Crosses, etc.
(After Proc. Soc. Antiq. Scotland 10.59, by kind permission.)
Details explained in Chaps. XVIII. and XX.

FIG. 5A.-Briton prehistoric monument to Bel at Craig-Narget, Wigtownshire.
With Hitto-Phoenician Sun Crosses, etc.
(After Proc. Soc. Antiq. Scotland 10.59, by kind permission.)
Details explained in Chaps. XVIII. and XX.

Chapter II

THE UNDECIPHERED PHOENICIAN INSCRIPTIONS OF ABOUT 400 B.C. IN BRITAIN AND SITE OF THE MONUMENT

"That exhaustive British sense and perseverance so whimsical in its choice of objects, which leaves its own Stonehenge or Choir Gaur to the rabbits, whilst it opens pyramids and uncovers Nineveh."-EMERSON on "Stonehenge."

"We have no first-hand notice of Britannia until Julius Caesar landed there in 55 B.C."-Sir H. E. MAXWELL, 1912.[1]

THIS uniquely important and hitherto undeciphered inscribed ancient monument (see Frontispiece), bearing a "first-hand notice of Britannia" dating to about 400 B.C., and thus three and a half centuries earlier than Caesar's journal, is now disclosed herein to have been erected by an Aryan-Phoenician Briton king; and it offers us a convenient starting point for our fresh exploration for the lost history of our civilized ancestors-the Britons, Scots and Anglo-Saxons.

The monument now stands at Newton House in the upper valley of the Don in Aberdeenshire (see sketch-map, p.19), whence it derives its common modern name of "The Newton Stone." It has been known since 1803, by the opening up of a new road in its neighbourhood, as an antiquarian curiosity which has baffled all attempts of the leading experts at the decipherment and translation of its inscriptions.

It appears to be the first Phoenician document yet reported in Britain. Although tradition has credited the Phoenicians with long commercial and industrial intercourse with Cornwall in exploiting its tin and copper mines, and numerous

1 *Early Chronicles relating to Scotland*, 1912, 1.

traces of the extensive workings of these mines in "prehistoric" times are still abundantly visible near Penzance and elsewhere in The Duchy-many of which I have personally examined several times-no specific Phoenician inscription seems hitherto to have been reported either in Cornwall or elsewhere in the British Isles. Yet this unique ancient historical monument does not appear to be under the protection of the Ancient Monuments Act.

The following description of this rude stone pillar and its site and environments embodies the results of my personal examination of the monument itself and its neighbourhood, supplemented by local enquiry and the chief published references to the stone.

Its former, and presumably its original site where it stood before its removal to its present site about 1836, was recorded from personal knowledge by the famous archaeologist Prof. J. Stuart as being at (see sketch-map):-

"a spot surrounded by a wood close to the present toll-gate of Shevack, *about a mile south of the House of Newton*. From its proximity to the Inn and Farm of Pitmachie it has occasionally been called the Pitmachie Stone. When the ground on which it stood was in course of being trenched several graves were discovered on a sandy ridge near the stone . . . graves made in hard gravel without any appearance of flags at sides or elsewhere."[1] This information was supplemented by the late Lord Aberdeen, who wrote that the Stone originally stood on an open moor . . . a few paces distant from the high road near Pitmachie turnpike of the Great Northern Road recently opened, the old road having been on the opposite side of the Gady."[2]

The spot, thus indicated (see sketch-map) by these authentic contemporary records, stands in the heart of a romantic meadow encircled by picturesque hills and dominated by the beetling crags of Mt. Bennachie, crowned with the ruins of a prehistoric fort, rising on the west. It is within the angle of the old moorland meadow (now part of the richly cultivated Garrioch vale of old Pict-land) between the Shevack stream and the Gadie rivulet, which latter formerly,

---

1 SSS i, 1-2.
2 Ib. i, 2.

---

before the accumulation of silt, may have joined hereabouts with the Shevack and Urie tributaries of the Don.

This "Gadie" name for this vigorous rivulet, half encircling the Bennachie range, and in the direct line of the lower Don Valley, is highly suggestive of Phoenician influence, as we shall find that the Phoenicians usually spelt their tribal name of "Khatti" or "Catti" as " Gad," and were in the habit not infrequently of calling the rivers at their settlements "Gadi," or "Gad-es," or "Kad-esh."

This romantic Gadie glen of the Don, sequestered among the green groves and overhung by the purple slopes of the bold Bennachie, was presumably of ancient repute, as it is celebrated in a well-known old Scottish song with a haunting plaintive melody of ancient anonymous origin and the refrain:-

```
"O gin I were where Gadie rins,
At the back o' Ben-each-ie."
```

In its stanzas, given by Dr. John Park over a century ago, it appears almost as if the Gadie contained a sacred ancient site of burial:-

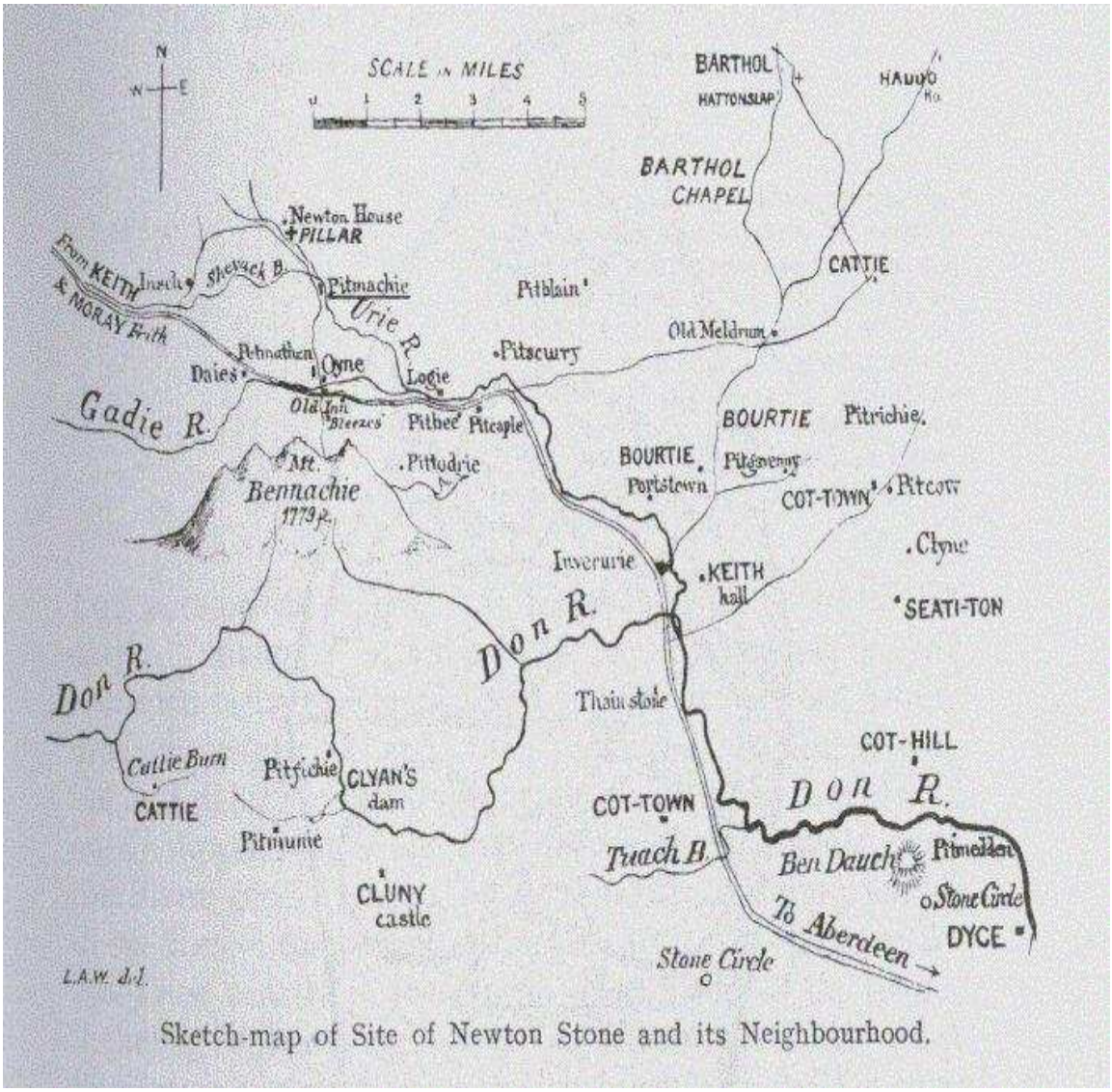
```
"O gin I were where Gadie rins
Mang fragrant heaths and yellow whins,
Or brawling down the bosky linns,
At the back o' Ben-nach-ie.

O aince, aince mair, where Gadie rins,
Where Gadie rins, where Gadie rins,
O micht I dee where Gadie rins
At the back o' Ben-each-ie."
```

And this vale, we shall find, was probably the actual site of the traditional sacred cemetery of the prehistoric royal erector of this monument that is celebrated in the early chronicles of the Irish Scots.[1]

The prehistoric antiquity of this district of the Don Valley as a centre of Stone Age habitation and of Early Civilization for the north of Britain is evidenced by its richness in

1 BOI., 81f.

Stone Age implements and in "prehistoric" sculptured stones in the neighbourhood, with several Stone Circles[1] - the so-called "Druid" Circles, but which, as we shall see, were solar observatories of the Phoenicians and Early Goths, and essentially non-Druidical and anti-Druidical. So rich indeed is this Don Valley district in "prehistoric" sculptured monuments, most of which, I find, bear Phoenician



Sketch-map of Site of Newton Stone and its Neighbourhood.

and Sumerian symbols of the Sun-cult, that out of 150 of the ancient sculptured stones in the whole of Scotland, mostly "prehistoric" described and figured by Stuart in his classic survey,

no less than 36 are located in the Don Valley, in which the Newton Stone stands. (For one of them see Fig. 5B.)

1 S.S.S. i, 1. These local circles had already been removed by villagers within living memory at the time when Stuart wrote (ibid.). On the adjoining circle at Insch, see N. Lockyer in TBB., 85.

The stone is an elongated, somewhat irregular, unworked, natural slab of boulder formation, of closely-grained quartzose gneiss, like other boulders lying on the surface in its neighbourhood. It stands about six and a half feet above the ground, and is about two feet broad. It bears inscriptions in two different kinds of script. These inscriptions now claim our notice.

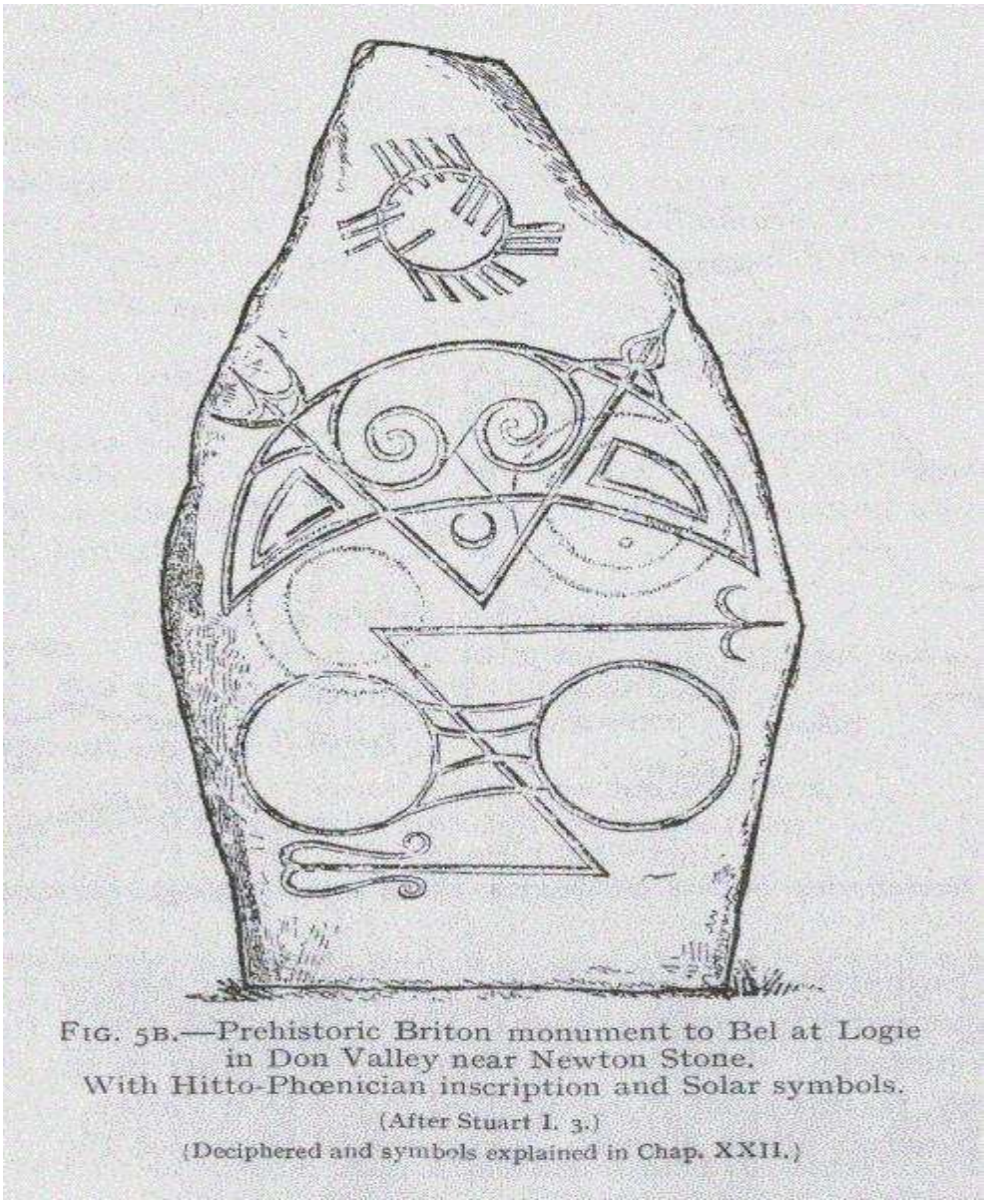


FIG. 5B.—Prehistoric Briton monument to Bel at Logie
in Don Valley near Newton Stone.
With Hitto-Phœnician inscription and Solar symbols.
(After Stuart I. 3.)
(Deciphered and symbols explained in Chap. XXII.)

FIG. 5B.-Prehistoric Briton monument to Bel at Logie in Don Valley near Newton Stone. With Hitto-Phoenician inscription and Solar symbols.
(After Stuart I. 3.)
(Deciphered and symbols explained in Chap. XXII.)

Chapter III

THE INSCRIPTIONS ON THE NEWTON STONE AND PREVIOUS FUTILE ATTEMPTS AT DECIPHERMENT

"It is provoking to have an inscription in our own country of unquestionable genuineness and antiquity, which seems to have baffled all attempts to decipher it ; and that, too, in an age when Egyptian hieroglyphs and the cuneative characters of Persepolis and Babylon and Nineveh have been forced to reveal their secrets to laborious scholars."- A. THOMSON.[1]

THE inscriptions on the Newton Stone pillar, of which the one in "unknown" script referred to in the heading has still remained hitherto undeciphered, are two in number, and in different scripts. That in the "unknown" script, also often and rightly so called the "main" inscription, is engraved on the upper half of the flattish face of the boulder pillar (see Frontispiece a and Fig. 6). It is boldly and deeply incised in six lines of forty-eight characters, with the old Swastika Sun-Cross exactly in the centre-twenty-four of the letters, including dots, being on either side of it. The other inscription is incised along the left-hand border of the pillar and overruns part of the flat face below (see Frontispiece c, also Fig. 7); and is in the old "Ogam" linear characters, the cumbrous sacred script of the Irish Scots and early Britons.

On the publication of a reproduction of these inscriptions about a century ago, some time after the monument first

---

1 P.S.A.S. v. 224.

---

attracted modern notice,[1] innumerable attempts were made to decipher and translate them, with the most conflicting and fantastically varied results. As the traditional key to the Ogam script has been preserved in the Book of Ballymote and in several bi-lingual Ogam-Roman inscriptions, and as it was surmised that the Ogam was presumably contemporary with and was a bi-lingual version of the "unknown" script, it was hoped that the Ogam version might afford a clue to the reading of that main script. But this expectation was admittedly not realized by the more authoritative experts. Even respecting the Ogam inscription no two of the essaying translators were agreed in their readings. The disagreement between the various attempted interpretations of the Ogam version was owing to the unusual absence of divisions or spaces between most of its series of strokes, owing to their overcrowding through want of space; for different numerical groupings of these Ogam letter-strokes yield totally different letters. Indeed the prime authority on Ogam script, Mr. Brash, in publishing his final careful study of that version,[2] deliberately refrains from giving any translation of it, saying "I have no translation to give of it"[3]; because the letters, as tentatively read by him without any clues to the names therein, made up no words or sentences which seemed to him intelligible or to yield any sense.

The attempts at deciphering and translating the main or central inscription in the unknown script were even much more widely diverse. Some writers surmised that this unknown script

was Celtic and the language Gaelic or Pictish, or Erse or Irish; others thought it was Hebrew or Greek or Latin, others Anglo-Saxon or Coptic or Palmyrene, and one suggested that it was "possibly Phoenician," that is the Semitic Phoenician, and attempted to read it back-

1. An early engraving of the Stone and its inscriptions appeared in Pinkerton's *Inquiry into the History of Scotland*, 1814; and another by Prof. Stuart in 1821 in *Archaeologia Scotica* (ii, 134); and a more careful lithographic copy in Plate I of SSS. above cited.
2. B.O.I., 359-362.
3. Ibid.362.

wards. But all of them totally disagreed in their readings and translations, which most of them candidly admitted were mere "guesses," till at last its decipherment was thrown up in despair by the less rash antiquaries and paleographers. The chief later attempts at deciphering this central inscription, since those made by Lord Southesk in 1882-5,[1] Sir W. Ramsay in 1892,[2] Whitley Stokes,[3] and Professor J. Rhys[4] in the same year, have been by Dr. Bannerman in 1907[5] and Mr. Diack in 1922.[6] These attempts, like most of the earlier ones, were on the assumption that the script and language were "Pictish" or "Celtic," although Dr. Stuart, a chief specialist in "Pictish" or "Celtic" script who edited one of the oldest real Picto-Celtic manuscripts,[7] confessed his inability to recognize the script as such, and expressly refrained from proposing the decipherment of a single letter. Professor Rhys, also an authority on Celtic script, similarly confessed his inability to decipher this inscription as he "cannot claim to have had any success," though he nevertheless ventured to hazard "a translation of part of both it and the Ogam script"-which latter he calls "non-Aryan Pictish"-with the apology that it was "purely a guess" and a mere "picking from previous attempts by others and by myself."[8] Yet this final attempt does not carry him beyond three words in the former and five in the latter. The totally different results of these latest conjectural readings and "translations" will be evident when the readings are here placed alongside, and makes it difficult

1 P.S.A.S., 1882, 21f ; 1884, 191f; 1865, 30f.
2 Academy, Sept. 1892 240-1.
3 Ibid. June 4, and July 12, 1892.
4 P.S. A.S., 1891-2, 280f.
5 Ibid. 1907-8, 56f.
6 *Newton Stone and other Pictish Inscriptions*, 1922. He surmises that the main inscription is in "Old Gaelic" language in "Roman" script, and construes it after the opening sentence still altogether different from previous attempts, and makes it the epitaph of two persons Ette and Elisios; and that the Ogam is not bi-lingual but added later as epitaph of a third person.
7 Adamnan *Book of Deer* with life of St. Columba, edited and translated by J. Stuart.
8 P.S.A.S., 1892-3, loc cit., and 1898, 361f.

to believe that the writers are dealing with the self-same inscriptions:-

LATEST READINGS.[1]	LATEST TRANSLATIONS.
Lord Southesk	
Ogam Aiddai qiin forrerr iph ua iossn.	"Ete Forar's daughter of the race of the sons of Uos
Main Aittai/furur/ingin sucl o uose urchn elisi/ maqqi logon-patr	"Ete Forar's daughter of the race of the sons of Uos, disciple of Eliseus, son of the priest of Hu (or Logh Fire-

priest)."

Sir W. Ramsay:
Main Edde/ecnunvaur ....

Whitley Stokes
Ogam eddar Acnn vor renni ....
Pui h Iosir
Main edde/Ecnunuar hu-
olocoso/cassaflisi
maggi/lopouita

Sir J. Rhys
Ogam Idda rhe/iq nnn vorrem "Lies here Vorr's offspring Iosif"
u io
ip --- a --- iosir
o i

Main Aettae/Accnun var "Lies here Vorr's ....."
svoho coto/caaelisi
Uncci/hopovauta

Dr. Bannerman
Hain: Ette/cum-anmain "Draw near to the soul of
Maolouoeg un rofiis: Moluag from whom came
I h-inssi/Loaoaruin knowledge. He was of the
island of Lorn."

Mr. Diack:[2]
Ogam Iddaiqnnn vor-renni "Iddaiqnnn son of Vor-
ci Osist. enni here Osist."
Main Ette Evagainnias "Ette son of Evagainnias
Cigonovocoi Uraelisi descendant of Ci(n)go here.
Maqqi Noviogruta The grave of Elisios son of
New Grus."

1 The locations of these readings are already cited.
2 Op. cit., pp. 9, 12, 14, and 16.

As a consequence of such irreconcilable attempts at deciphering and translating these inscriptions, and as at the same time their supposed contents were conjectured to be of little or no historical importance or significance, this ancient inscribed monument of such unique importance for Early British History has fallen practically into oblivion.[1]

1 Thus it is not mentioned in the text of "The County Histories of Scotland" for Aberdeenshire, nor in "Early Britain" in The Story of the Nations series, nor in "Celtic Britain" by Rhys, nor in the modern county and district manuals for Aberdeenshire, except in Ward's popular "Aberdeen" book where the fact of its existence is noted in four lines with the remark that the inscription is "in Greek-varied and conflicting are the attempted readings."

Chapter IV

DECIPHERMENT AND TRANSLATION OF THE PHOENICIAN INSCRIPTIONS ON THE NEWTON STONE

Disclosing Monument to be a votive Fire-Cross to the Sun-god Bel by a Phoenician Hittite Brit-on and the script and language Aryan Phoenician or Early Briton

WHEN I first saw this "unknown" script of the central inscription on the Newton Stone many years ago, in the plates of Dr. Stuart's classic "Sculptured Stones of Scotland," I formed the opinion that that learned archaeologist was right in his surmise that the writing was possibly in "an eastern alphabet." I further recognized that it was presumably a form of the early Phoenician script, cognate with what I had been accustomed to in the Aryan Pall script of India of the third and fourth century B.C.; and I thought it might be what I had come to call "*Aryan* Phoenician," which it now proves to be.

At that time, however, I did riot feel sufficiently equipped to tackle the decipherment of this inscription in detail. But having latterly devoted an entire time for many years past to the comparative study at first hand of the ancient scripts and historical documents of the Hitt-ites, Sumerians, Akkads, AEgeans and Phoenicians, and the Aramaic, Gothic Runes and Ogams, I took up again the Newton Stone inscriptions for detailed examination. some time ago. And I found that the "unknown" script therein was clearly what I term "Aryan Phoenician," that is true Phoenician, and its language Aryan Phoenician of the Early Briton of Early Gothic type.

By this time, I had observed that the early inscriptions of the Phoenicians were written in Aryan language, Aryan script, and in the Aryan direction, that is towards the right hand. The so-called "Semitic Phoenician" writing, on the other hand, with reversed letters, and in the reversed or left-hand direction, and dating mostly to a relatively late period, was, I observed, written presumably by the ruling Aryan Phoenicians for the information of their Semitic subjects at their various settlements; and by some of these Phoenicianized Semitic subjects or allies helping themselves to and reversing the Phoenician letters. It was obviously parallel to what we find in India in the third century B.C., where the great Aryan emperor of India, Asoka, writes his Buddhist edicts in reversed letters and in reversed or "Semitic" direction, when carving them on the rocks on his northwestern frontier in districts inhabited by Semitic tribes; yet no one on this account has suggested or could suggest that Asoka was a Semite.

By this time also, I had recognized that the various ancient scripts found at or near the old settlements of the Phoenicians, and arbitrarily differentiated by classifying philologists variously as Cyprian, Karian, Aramaic or Syrian, Lykian, Lydian, Korinthian, Ionian, Cretan or "Minoan," Pelasgian, Phrygian, Cappadocian, Cilician, Theban, Libyan, Celto-Iberian, Gothic Runes, etc., were all really local variations of the standard Aryan Hitto-Sumerian writing of the Aryan Phoenician mariners, those ancient pioneer spreaders of the Hitt-ite Civilization along the shores of the Mediterranean and out beyond the Pillars of Hercules to the British Isles.

In tackling afresh the decipherment of the Newton Stone inscriptions, in view of the hopelessly conflicting tangle that had resulted from the mutually conflicting attempts of

previous writers, which proved a hindrance rather than a help to decipherment, I wiped all the previous attempts off the board and started anew with a clean slate and open mind.

The material and other sources for my scrutiny of these Newton Stone inscriptions have been a minute personal examination of these inscriptions on the spot, the comparative study of a large series of photographs of the stone by myself and others, including the published photographs and eye-copies by previous writers, and the careful lithographs by Stuart from squeeze-impressions and photographs.

In constructing the accompanying eye-copy of the uniquely important central inscription, here given (Fig. 6), I scrupulously compared all available photographs from different points of view, for no one photograph can cover and focus all the details of these letters owing to the great unevenness and sinuosities of the inscribed surface of this rough boulder-stone. It will be seen that my eye-copy of this script differs in some minute but important details from those of Stuart and Lord Southesk, the most accurate of the copies previously published.

In my decipherment of this central script I derived especial assistance from the Cilician, Cyprian and "Iberian" scripts and the Indian Pali of the third and fourth centuries B.C. and Gothic runes, which were closely allied in several respects; and Canon Taylor's and Prof. Petrie's classic works on the alphabet also proved helpful.

So obviously Aryan Phoenician was the type of the letters in this central script, when I now took it up for detailed examination, that, in dealing with the two scripts, I took up the central one in this "unknown" script first, that is in the reverse order to that adopted in all previous attempts. I found that it was Aryan Phoenician script of the kind ordinarily written with a pen and ink on skin and parchment, such, as we are told by Herodotus, was the chief medium of writing used by the early inhabitants of Asia Minor; and the perishable nature of such documents accounts for the loss of so much of the original literature of the Early Aryans both in Asia Minor and in Britain.

On deciphering in a few minutes most of the letters in this Phoenician script with more or less certainty, I then proceeded to decipher the Ogam version in the light of the Phoenician. I thereupon found that *the strings of personal, ethnic and Place-names were substantially identical in both inscriptions, thus disclosing them to be really bi-lingual versions of the same.*

This fortunate fact, that the inscriptions on the Newton Stone are found to be bi-lingual versions of the same historical record, is of great practical importance for establishing the certainty of the decipherment; for a bi-lingual version always affords the surest clue to an "unknown" script. It was a bi-lingual (or rather a tri-lingual) inscription which provided the key to the Egyptian hieroglyphs in the famous Rosetta Stone. And the fact that the Ogam version of the Newton Stone inscriptions-the alphabetic value of the Ogam script being well known-agrees for the most part

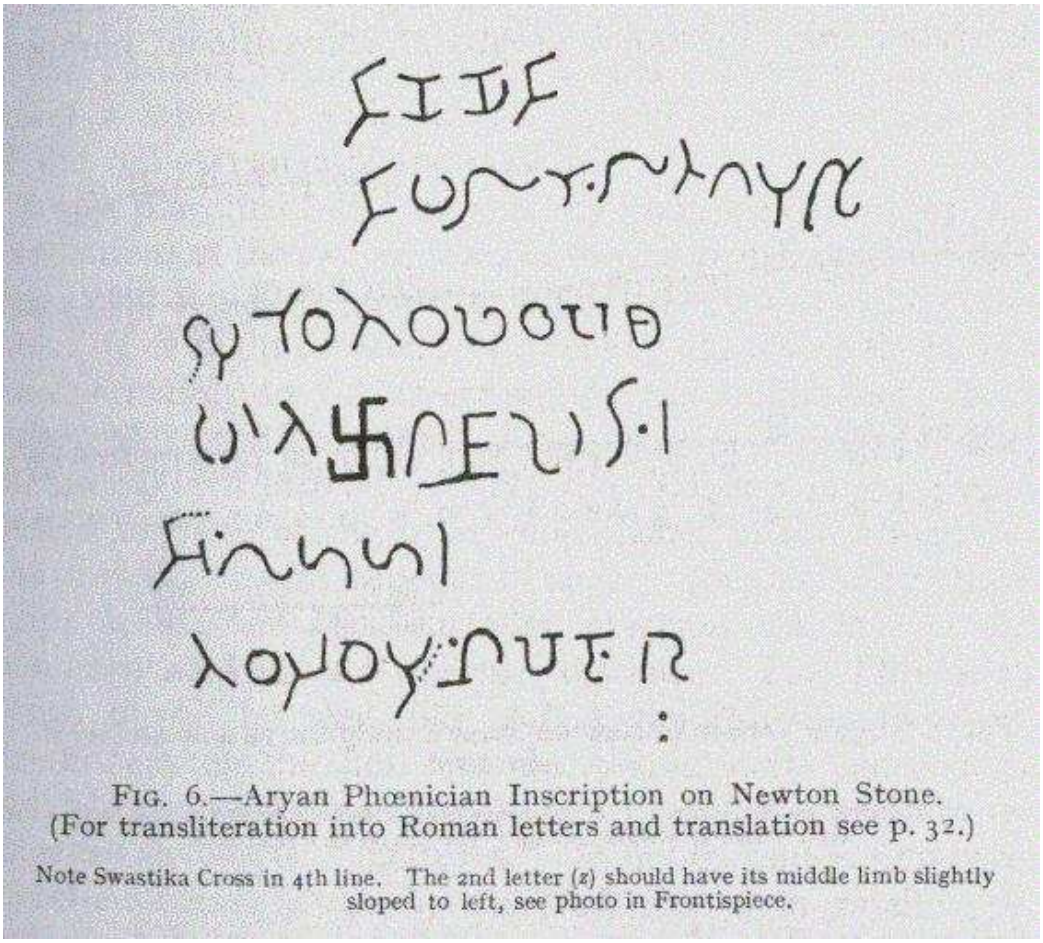


FIG. 6.—Aryan Phœnician Inscription on Newton Stone.
(For transliteration into Roman letters and translation see p. 32.)

Note Swastika Cross in 4th line. The 2nd letter (z) should have its middle limb slightly sloped to left, see photo in Frontispiece.

FIG. 6.-Aryan Phoenician Inscription on Newton Stone.
(For transliteration into Roman letters and translation see p. 32.)
Note Swastika Cross in 4th line. The 2nd letter (z) should have its middle limb slightly sloped to left, see photo in Frontispiece.

literally, so far as it goes, with my independent reading of the "unknown" script is conclusive proof-positive for the certainty of my decipherment of the "unknown" script as Aryan Phoenician.

Here I give my transcription of the main or Aryan Phoenician inscription (see Fig. 6.).

It will be seen by comparing this script with its modern letter-values given in my transliteration into Roman (on p. 32) that most of the corresponding Greek and Roman alphabetic letters, and their modern cursive writing, are obviously derived from this semi-cursive Phoenician writing or from its parent.

My reading of the Ogam version, in Fig. 7, also will be seen to differ from that of Mr. Brash,[1]

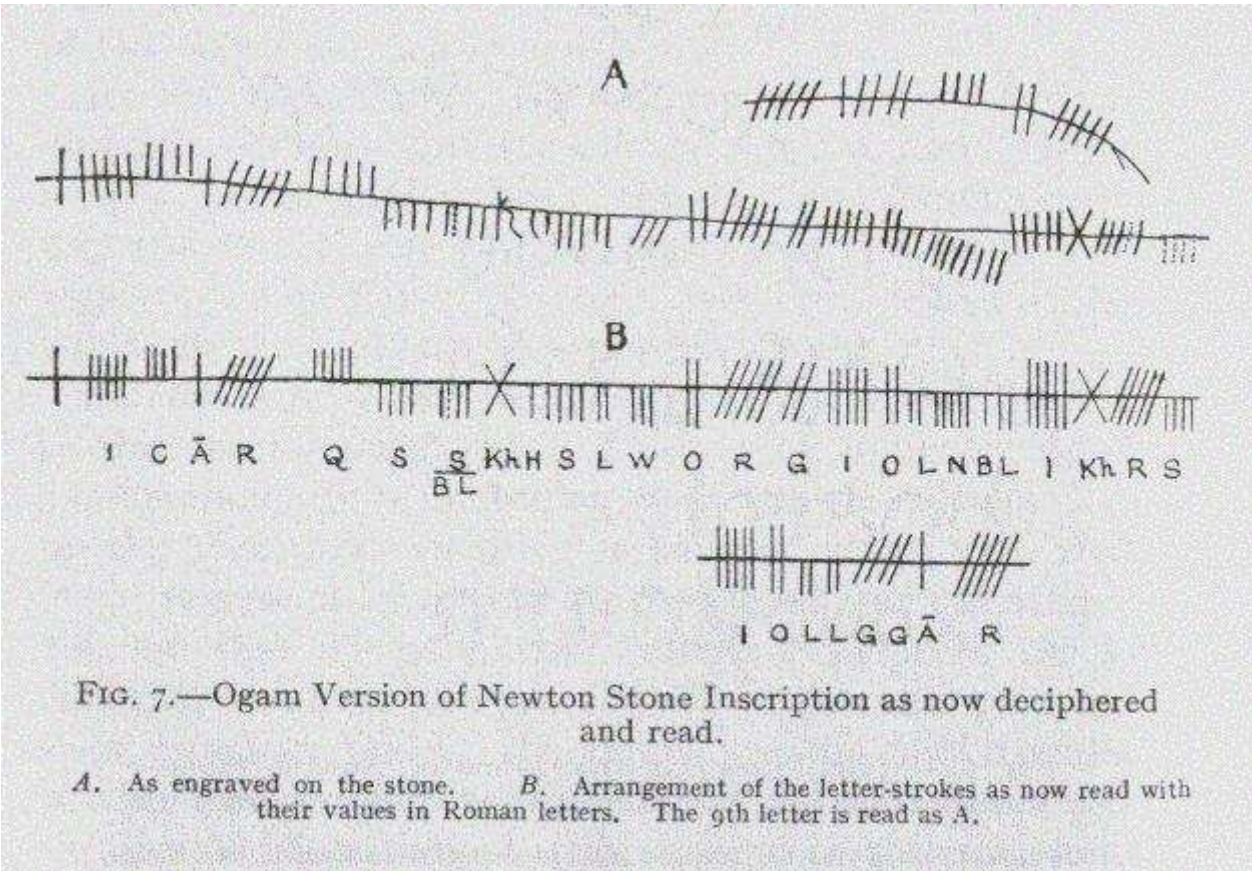


FIG. 7.—Ogam Version of Newton Stone Inscription as now deciphered and read.

A. As engraved on the stone. *B.* Arrangement of the letter-strokes as now read with their values in Roman letters. The 9th letter is read as A.

FIG. 7.-Ogam Version of Newton Stone Inscription as now deciphered and read. A. As engraved on the stone. B. Arrangement of the letter-strokes as now read with their values in Roman letters. The 9th letter is read as A.

of similar strokes, the separate grouping of which formed a different letter or letters in this cumbrous sacred alphabetic script of the Irish Scots and Britons.[2] It was the absence of any clue to this separation between many of the letter group-strokes, which led Mr. Brash to confess, after completing

1 Mr. Brash's final reading of this Ogam inscription was (op. cit. 362):-
AIDDARCUNFEANFORRENNNEAI (or R) (S)IOSSAR
2 On the origin and solar meaning of this cumbrous "branched" form of alphabet, see later.

his tentative transcription of the text into Roman characters, that the result was so unsatisfactory that he could make no sense of it, and so abstained from attempting any translation whatsoever. With the clue, however, now put into my hands by the Phoenician version, the doubtful letters in this Ogam version were soon resolved into substantially literal agreement with the Phoenician version.

The full reading of this Ogam inscription requires the introduction of the vowels; for the Ogam script, like the Aryan Phoenician, Semitic Phoenician and Hebrew, and the Aryan Pali and Sanskrit alphabets, does not express the short vowel a which is inherent as an affix in every consonant of the old Aryan alphabetic scripts.[1]

I now place here side by side my transcript-readings and translations of the two versions of the inscription for comparison. And it will be seen that both read substantially the same. The

slight differences in spelling of some of the names are due mainly to the poverty of the Ogam alphabet, which lacks some of the letters of the Phoenician (e.g. it has no K or Z, but uses Q or S instead); while the omission in the Ogam version of three of the titles which occur in the Phoenician was obviously owing to want of space; for the bulky Ogam script, even when thus curtailed, overruns the face of the monument for a considerable distance. The Phoenician script, it will be seen, like the Aryan Pali and Sanskrit, does not express the short affixed a inherent in the consonants, and, like them also, it writes the short i and the medial r by attached strokes or "ligatures." In my transliteration here, therefore, I have given the short inherent a in small type, and the consonants and expressed vowels in capitals. whilst the ligatured consonants (here only r) and ligatured vowels (namely i and o) are also printed in small type, not capitals.

---

1 It will also be noted that the end portion of the Ogam inscription, which is bent round over the face of the stone, is read from its right border (i.e. in the reverse direction to the rest) with its lower strokes towards the right border of the stone, so that when the curved stem line is straightened out the lower strokes occupy the same lower position as in the rest of the inscription.

THE BI-LINGUAL INSCRIPTIONS ON THE NEWTON STONE, COMPARED IN TEXT AND TRANSLATION.

line	Aryan Phœnician.	Ogam.
1	KaZZi Ka	+ ICĀR QaS$\frac{S^1}{B(i)L}$ KhĀ
	(This Cross) The Kazzi of	*This Cross Icar Qass of*
2	KĀST· S(i)LUYRi	S(i)LWOR
	Kast of the Siluyr	*the Silur*
3	GYĀOLOWONIĒ[2]	GIOLN
	the Khilani (or Hitt-ite pal-ace dweller)	*the Khilani (or Hitt-ite* palace-dweller)
4	BĪL ⌐L⌐ PoENĪG. Ī-	B(i)L I-
	to Bil (this) Cross the Phœ-nician Ī-	*to Bil I-*
5	-Kar SSSI-	$\frac{-Kha}{-Xa}$R SIO-
	-khar the Ci-	*-khar of Ci-*
6	-LOKOYr PrWT[3] R:	-LLaGGĀ R
	-lician, The "Brit," raised.	*-licia raised.*

Thus this bi-lingual inscription records that: "This Sun-Cross (Swastika) was raised to Bil (or Bel, the God of Sun-Fire) by the Kassi (or Cassi-bel[-an]) of Kast of the Siluyr (sub-clan) of the "Khilani" (or Hittite-palace-dwellers), the Phoenician (named) Ikar of Cilicia, the Prwt (or Prat, that is 'Barat' or 'Brihat' or Brit-on)."

---

1 The second s in "Qass" is somewhat doubtful, as the 4th stroke in the series of 4 strokes under the stem-line which conventionally form the letter s in Ogam script is doubtfully represented. If only 3 strokes are present they spell "B(i)l," which would give "Qas-b(i)l" or "Qas-b(e)l"; but "Qass" is probably the proper reading, and in series with the Kazzi of the Aryan Phoenician.

2 The third letter here is read A, which latter sometimes has a form resembling this, though different from the letter read A in second line, which is similar to the A in the later Phoenician inscriptions.

3 The second detached letter read W from its head strokes may possibly be A, and thus give the form "Prat" instead of "Prwt."

Chapter V

DATE OF NEWTON STONE INSCRIPTIONS ABOUT 400 B.C.

Disclosing special features of Aryan Phoenician Script, also Ogam as sacred Sun-cult Script of the Hittites, Early Britons and Scots.

THE date of these two inscriptions on the Newton Stone is fixed with relative certainty at about 400 B.C. by palaeographic evidence, from the archaic form of some of the letters in the Phoenician script.

The hitherto "unknown" alphabetic script, in the face of the monument, I have called Aryan Phoenician, as it is written in the Aryan direction, like the English and Gothic and European languages generally, from the left towards the right, and not in the reversed or Semitic direction. This distinguishes it sharply from the later Semitic retrograde form of writing the later form of Phoenician letters which has hitherto been universally and exclusively termed "Phoenician." For I had found, as already mentioned, that the Phoenicians were really Sumerians, Hittites and Aryans; and that the Sumerian script, always written in Aryan fashion towards the right, was the parent of all the alphabets of the civilized world.

The cursive shape of the letters in this Aryan Phoenician script suggests that the Phoenician dedicator of this inscription had written it himself on the stone with pen and ink in his ordinary business style of writing for the mason to engrave -as the practical necessity for the Phoenician merchant-princes "to keep their accounts in order" must early have resulted in a somewhat more cursive style of writing than the "lithic" or lapidary style engraved on their monuments and artistic objects, a difference corresponding to that between modern business writing and print. [The forms of the letters, whilst approximating in several respects the semi-Phoenician "Cadmean" or Early Greek, present several cursive archaisms not found in the later straight-lined lithic Semitic Phoenician; but this is not the place to enter into the technical details of these differences, which will be apparent to experts from the photographs and transcription. Here, however, must be mentioned an outstanding feature of this Aryan Phoenician script in its use of short vowels, and the frequent attachment of the vowels i, e and o, and the semivowel r, to the stems of the consonants - the so-called ligature. This feature is found in the ancient Syrian and Palmyrene forms of Phoenician. In the interpretation of these ligatured vowels I derived much assistance from comparing them with those of the affiliated Indian Pali script of the third and fourth centuries BC. The value of o for the horizontal bottom stroke was thus found along with that of the other ligatured letters.]

On palaeographic grounds, therefore, the date of this Aryan Phoenician inscription can be placed no later than about 400 B.C. This estimate is thus in agreement with what we shall find later, that the author of the inscription, Prat-Gioln, was the sea-king "Part-olon, king of the Scots" of the Early British Chronicle, who, in voyaging off the Orkney Islands about 400 B.C., met his kinsman Gurgiunt, the then king of Britain, whose uncle Brennius was, as we shall see, the traditional Briton original of the historical Brennius I who led the Gauls in the sack of Rome in 390 B.C. The archaisms in script of that date were doubtless owing to the author having come from the central part of the old Hitto-Sumerian cradle-land; as it is found that the cuneiform and alphabetic script of Cappadocia and Cilicia preserve many of the older

primitive shapes of the word-signs and letters, which persisted there long after they had become modernized into simpler form elsewhere.

The fact that few examples of exactly similar cursive Aryan Phoenician writing have yet been recorded is to be adequately explained by the circumstance that, as Herodotus tells us, the usual medium for writing in Ancient Asia Minor was by pen and ink on parchments; and such perishable documents have naturally disappeared in the course of the subsequent ages. **Moreover, there was wholesale exterminating destruction of the pre-Christian monuments and documents by the early Christian Church, as we shall see later.**

The Language of this Aryan Phoenician inscription is essentially Aryan in its roots, structure and syntax, with Sumerian and Gothic affinities.[1]

The Ogam version is clearly contemporary with, and by the same author as, the central Phoenician inscription, as it is now disclosed to be a contracted version of the latter. This discovery thus puts back the date of Ogam script far beyond the period hitherto supposed by modern writers.

Ogam, or "Tree-twig" script, which is found on ancient monuments throughout the British Isles, though most frequently in Ireland, has hitherto been conjectured by Celto-Irish philologists to date no earlier than about the fourth or fifth century A.D., and to have been coined by Gaelic scribes in Ireland or Britain,[2] and to be non-Aryan.[3] This late date is assumed merely because some of the Ogam inscriptions occur on Early Christian tombstones, which sometimes contain bi-lingual versions in Roman letters in Latin or Celtic, which presumably date to about that period. But I observed that several of the letter-forms of this cumbrous Ogam script are more or less substantially identical with several of the primitive linear Sumerian letter-signs, which

1 The Ka affix to "Kazzi" seems to be the Sumerian genitive suffix Ka "of," and the Sumerian source of the modern Ka "of" in the Indo- Persian and Hindi, and thus defines him as being "of the Kassi clan." This Sumerian Ka is also softened into ge (L.S.G. 131 etc.) which may possibly represent the S in Gothic. The final r in Sssilokoyr or "Cilician" seems to be the Gothic inflexive, indicating the nominative case. R, the concluding letter, is clearly cognate or identical with the final R in Gothic Runic votive and dedicatory inscriptions, and is sometimes written in full as Risthi "raised," or Risti "carved" (cp. P.S.A.S., 1879, 152 and V.D. 500). It is now seen, along with our English word "Raise" to be derived from the Sumerian RA "to set up, stand, stick up."
2. Rhys surmised that Ogam script was "invented during the Roman occupation of Britain by a Goidelic grammarian who had seen the Brythons of the Roman province making use of Latin letters" (Chambers' Encycl. 7, 583). This, too, is the opinion of a later writer, J. MacNeill (*Notes on Irish Ogham*, 1909, 335) ; whilst the latest writer, G. Calder, cites a text saying that Ogam was invented in "Hibernia of the Scots" (C.A.N., p. 273).
3. Rhys, in P.S.A.S., 1891-2, 282.

possess more or less the same phonetic values as in the Ogam. Such Ogamoid groups of strokes also occur, I observed, in ancient Hittite hieroglyph inscriptions devoted to the Sun-cult and containing Sun-crosses, as in the group here figured (Fig. 8).[2]

Now, however, as this Ogam script is here found in the earliest of all its recorded occurrences at about 400 B.C., at Newton and in the adjoining and presumably more or less contemporary pillar at Logie (see later), inscribed upon Sun-cult votive monuments in association with the Sun-Cross, just as quasi-Ogam letters are also found in Hitt-ite hieroglyph votive monuments of the Sun-cult, and also accompanied by Sun-Crosses, it seems to me, in view of these facts, that this bulky stroke-script, which possesses only

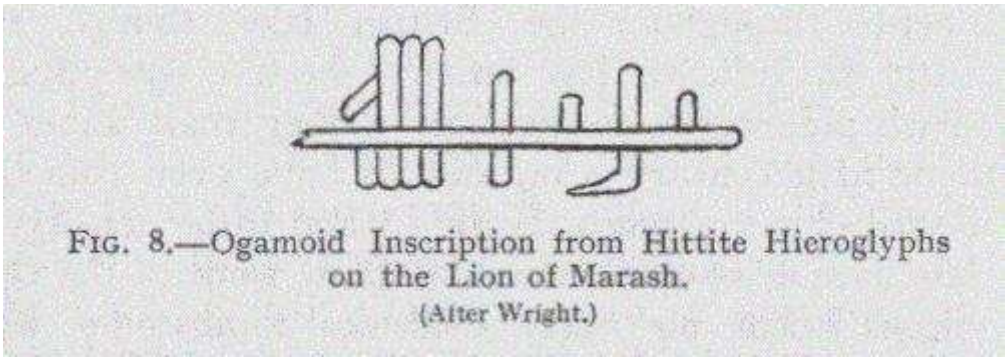


FIG. 8.—Ogamoid Inscription from Hittite Hieroglyphs on the Lion of Marash. (After Wright.)

sixteen consonants, and thus presumably not intended for

1 Amongst the similarities between the Ogam and Sumerian letter-signs which I have observed are the following:-
I in Sumerian is written by 5 perpendicular strokes, just as in Ogam script 5 perpendicular strokes form the letter I.
E in Early Sumerian is written by 4 parallel strokes on a double base- line, which compares with the Ogam 4 parallel strokes across the ridge-line for E; and the Sumerian sign for the god EA is absolutely identical with the Ogam E with its strokes extending on both sides of the ridge-line.
AO diphthong of Ogam has precisely the same form of inter-crossing strokes as one of the three Sumerian signs all rendered tentatively as U, but one of which was suspected to be O or diphthong U (compare Langdon, Sumerian Grammar, 35-37). It thus may, in view of the identical 0gam sign, have the value of O.
B in Ogam, written by a single perpendicular stroke, compares with the bolt sign in Sumerian for Ba or Bi.
S in Ogam, formed by 4 perpendicular strokes on the ridge-line, com- pares with the Sumerian S formed by 4 perpendicular strokes on a basal line, with stem below.
X or Kh in Sumerian generally resembles the letter X in Ogam, which is disclosed by the Phoenician version to have the sound of Kh or X.
2. W.E.H., pl. 27, in lowest line between the paws of the Lion of Marash. This inscription significantly contains in its text a Sun-Cross.

ordinary secular writing, was a sacred script composed by later Aryan Sun-priests for solar worship and coined upon a few old Sumerian signs of the twig pattern. And we shall see later that the Sumerians and Hitto-Phoenicians symbolized their Sun-cult by the Crossed sticks or twigs by which, with friction, they produced their sacred Fire-offerings to the Sun, just as the ancient and medieval Britons produced their Sacred or "Need" Fire offering.

Moreover, this solar cult origin for the Ogam script seems further confirmed by its title of "Ogam." It was so named, according to the Irish-Scot tradition, after its inventor "Ogma," who is significantly, called "The Sun-worshipper,"[1] and is identified with Hercules of the Phoenicians.[2] Such a pre-Christian and solar cult origin for the Ogam also now explains its use on the Newton Stone, as well as the Irish-Scot tradition that **Ogam writing, which was freely current in Ireland in the pre-Christian period, especially for sacred monuments and tombstones, as attested by numerous surviving ancient monuments, was denounced by St. Patrick as "pagan" and soon became extinct.** We are now in a position to examine the rich crop of important historical, personal, ethnic and geographical names and titles preserved in this Brito-Phoenician inscription of about 400 B.C.

1.BOI, 24.
2. BOI, 25.

Chapter VI

PERSONAL, ETHNIC AND GEOGRAPHIC PHOENICIAN NAMES AND TITLES IN NEWTON STONE INSCRIPTIONS AND THEIR HISTORIC SIGNIFICANCE

Disclosing also Phoenician source of the "Cassi" title of Ancient Briton kings and their coins.

"One of the few, the Immortal Names
That are not born to die."-F. HALLECK.

THE rich crop of personal, ethnic and geographical names recorded in these Newton Stone inscriptions of about 400 B.C. by their "Sun-worshipping" Phoenician-Briton author-whose personal appearance is illustrated in Fig.10, p.46-are of especial Phoenician significance. These names disclose, amongst other things, not only the Phoenician origin of the British Race, properly so-called, and their Civilization, but also the Phoenician origin of the names Brit-on, Brit-ain, Brit-ish, and of the tutelary name "Brit-annia." The patronymic origin of that title is seen in the Aryan tradition preserved by the eastern branch of the Barats in their epic cited in the heading on p. 52 as well as the old custom of the Aryan clans referred to in the Vedas[1] to call themselves after their father's name. And King Barat, after whom this ruling clan called themselves, was the most famous forefather of the founder of the First Phoenician Dynasty, which event, I find by the new evidence, occurred about 3100 B.C., according to the still extant contemporary inscriptions.[2]

Whilst calling himself a "Phoenician" and giving his personal name, the author of this Newton Stone inscription

---

1 See heading on pp. 1 and 52.
2 Details in *Aryan Origin of the Phoenicians*.

also calls himself by the title of Briton and Scot, and "Hittite," "Silurian" and "Cilician," by early forms of these names, and records as the place of his nativity a famous well-known old capital and centre of Sun-worship in Cilicia. We shall now identify these names and titles in this uniquely important historical British inscription in detail.

His title of "Phoenician" first calls for notice. Its spelling of "Poenig " in this inscription equates closely with the Greek and Roman and other still earlier forms of that title. Thus it is seen to equate with the *"Phoinik-es"* of the Greeks, the *"Phonic-es"* of the Romans, the *Panag Panasa* and *Fenkha* of the ancient Egyptians[1] (which latter sea-going people are referred to in the records of the Fifth Dynasty of Egypt); the *Panag* of the Hebrews, and "The able *Panch*" of the Sanskrit Epics and Vedas. These different dialectic forms of spelling the name Phoenician thus give the equation:-

```
Newton    Fgyptian.  Hebrew.  Sanskrit.  Greek.    Latin.  English.
Stone.

 Poenig = Panag = Panag = Panch(-ala) =Phoinik-es=Phoenic-es=Phoenic-ian
          Panasa                                   Punic-i    Punic
          Fenkha
```

The omission of this title in the Ogam version is obviously due to want of space, as that cumbrous script had already overrun the edge of the stone (its usual place) on to the face of the stone.

This title of "Poenig" or Phoenic-ion possibly survives locally at the Newton Stone in the name "Bennachie," for the bold mountain dominating the site of the monument, and celebrated along with the Gadie river in the old song already referred to. "Ben," of course, is the Cymric and Gaelic name for "mountain," but there seems no obvious Gaelic or Celtic suitable meaning for "Nachie" or "Achie." On the other hand, the letters P and B are always freely interchangeable dialectically, and as a fact "Phoenix" and "Phoenicos" were names for several mountains at Phoeni-

1 See B.E.D., 982a, wherein the affix bu of Panag-bu merely means "place of" (see ibid., 213); and for Fankh or Fenkh, see ibid., 995b, and H.N.E. 159 and 276.
2 Ezekiel, 27, 17.

clan sites, such as in Caria (an early Phoenician colony) and in Lycia adjoining Cilicia, and in Boeotia in Greece.[1] It thus seems not impossible that Bennachie mountain may preserve the title of the famous "Poenig" king who first civilized this part of Britain and erected his votive pillar at its foot, and who presumably was buried beside it under the shadow of the beautiful Bennachie. **Or there may have been a Sun-altar on its topmost peak or at its base, dedicated by this Phoenician king or his descendants to the "Phoenix" Sun-bird emblem of Bil or Bel.** (See later).

In this regard also, the name of "Bleezes" for the old inn at the foot of Mt. Bennachie (now a farm house) is suggestive of former Bel Fire worship here. **"Bleezes," "Blaze," Blayse, or Blaise, was the name of a canonical saint introduced into the Early Christian Church in the fourth century, from Cappadocia, like St. George,[2] and, like the latter, has no authentic historical Christian original, but is evidently a mythical incorporation of the Bel Fire cult introduced for proselytizing purposes.** He was made the patron-saint of Candlemas Day, 2nd (or 3rd) February-the solar festival of end of winter and beginning of spring, mid-way between Yule or Old-time Christmas, the end of the solar year and the spring equinox; it is still the common name for the beginning of the Scottish fiscal year.[3] He is represented in art as carrying "a lighted taper, typical of his being a burning and a shining light."[4] So popular was his worship in Britain in the Middle Ages that the Council of Oxford in 1222 prohibited secular labour on that day.[5] It was till lately the custom in many parts of England to light bonfires on the hills on St. Blazes' night.[6] Norwich still observes his day, and at Bradford in Yorkshire a festival is held every five years in honour of St. Blaze.[7] He was specially associated with the text in Job V.23 "thou shalt be in league

1 Strabo, 410; 651; 666.
2 The traditional place of his massacre was at the old Hittite city of Savast. Y.M.P., I, 43.
3 On a "Candlemas Bleeze" tax, cp. H.F.F., 85.
4 B.L.S., Feb., 49.
5 Ib. 48.

6 Ib. 48; and Percy, *Notes on Northumberland*, 1770, 332.
7 B.L.S., Feb., 48.

with the Stones of the Field,[1]" which is perhaps a reference to the sacred stones of natural boulders, such as were used in the Bel Fire cult; so that this local name of "Bleezes," under Bennachie and in sight of our monument, may preserve the tradition of an ancient Phoenician altar blazing with perpetual Fire-offering to Bel.

His title of "Cilician" occurs in two forms of spelling. In the Phoenician script it is spelt "Sssilokoy," and in the Ogam, which possesses fewer alphabetic letters, it is written "Siollagga." This clearly designates the "Cilicia" of the Romans, the "Kilikia" of the Greeks and the "Xilakku" or "Xilakki" of the Babylonians,[2] the maritime province of eastern Asia Minor bordering the north-east corner of the Mediterranean (see map). **Situated on the land-bridge connecting Asia Minor and the west with Syria-Phoenicia, Egypt, Mesopotamia and the east, and of great strategical importance, it was early occupied by the Phoenicians, and contained one of their early seaports, namely Tarsus, the "Tarshish"[3] of the Hebrew Old Testament, famous for its ships. That city-port was also significantly named "Parthenia"[4] or "Land of the Parths,"** that is, as now seen, a dialectic variant of the Phoenician eponym "Barat," in series with the "Prat" on our Newton monument.[5] Significantly also it was an especial centre of Bel worship, and was under the special protection of the marine tutelary goddess Barati who was, as we shall see, the Phoenician prototype of our modern British tutelary "Britannia."

So intimately, indeed, were the Phoenicians identified with Cilicia, that later classic Greek writers, when the exact relationship of Cilicia to the Phoenicians had become forgotten, still make the Cilicians to be "the brothers" of the Phoenicians. Phoenix and King Cadmus-the-Phoenician

1 Ib., 48.
2 See M.D., 314.
3 Tarshish is generally arbitrarily identified with Tartessus in Spain, which was also a Phoenician colony. But Rawlinson (R.H.P., 98) inclines to identify it with Tarsus in Cilicia, and rightly so, as my new evidence shows later.
4 R.C.P., 135.
5 Cilicia was occupied later by the Parthians (S., 669), who, we shall find. were a branch of the Barats.

are called the sons of Agenor, the first traditional king of the Phoenicians, and their brother was Kilix,[1] that is the eponym of Cilicia, the "Kilikia" of the Greeks. And the ancient Phoenician colonists from Cilicia proudly recorded their Cilician ancestry, like the author of our monument, and like the apostle Paul who boasted, saying **"I am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city."**[2] They thus not infrequently recorded their "Cilician" ancestry on their sacred monuments and tombstones in foreign colonies[3], but also transplanted their cherished name "Cilicia" to some of their new colonies.

Cilician colonists, like the author of our Newton inscription, were in the habit of not returning to their native land, Strabo tells us;[4] and patriotically they sometimes transplanted their homeland name of "Cilicia" to their new colonies. Thus they name one of their colonies on the AEgean seaboard of the Troad, south of Troy, "Cilicia."[5] This now leads us to the further discovery of an early-Phoenician Cilician seaport colony in South Britain, at Sels-ey or

1 Apollodorus of Athens (abt. 140 B.C.), 3, 1-4.
2 Acts, 21, 39.
3 Just as some of the historical Briton kings were in the habit of occasionally adopting the Sun-God's title of Bel as a personal name (S.C.P., 15, 16, and 434), so their Phoenician ancestors had previously often called themselves after Bel, and sometimes adding the locality of his chief centre of worship, presumably because it was their own native home. Thus Bel was sometimes called "Bel Libnan" (Bel of Lebanon), "Bel Hermon" (Bel of Hermon), and similarly "Bel of Tyre, Sidon, Tarsus," etc. (cp. R.H.P., 325). In this way "Bel Silik" or "Bel of Cilicia " was a not uncommon personal name recorded on the tombstones and votive monuments to Bel in Phoenician colonies outside Cilicia, and presumably by Phoenicians of Cilician ancestry. Thus in Phoenician tombstones in Sardinia, where we shall find one of the deceased bears the title of "Part" or "Prat" (i.e., as we shall see, "Barat" or "Brit-on"), another is recorded as "Son of Bel of Silik" (C.I.S. No. 155 and L.P.I. No. 1); and a trilingual inscription gives the Grecianised form as "Sillech" (C.I.S. Vol. I, 72). This same name, I observe, is borne by many other Phoenicians on votive monuments and tombs in Carthage (ib. Nos. 178 205, 257, 286, 312 358 368); and "Silik," in combination with the divine Phoenician title of Asman, is borne by Phoenicians in Cyprus and Carthage (ib. Nos. 50, 197). Here and elsewhere the name of the Phoenician Father-god when occurring, in the "Semitic" Phoenician I transliterate "Bel," as the middle letter is a solitary "ayin," which is often rendered e, though with unwarranted licence it is usually rendered in this word aa, and arbitrarily given the form "Baal," to forcibly adapt it to the Hebrew "Baal."
4 S. 673, 14, 5, 13.
5 S. 585: 13, 1, 17, etc.

"Island of the Sels."[1] A hoard of pre-Roman coins of Ancient Britain, mostly gold, were found on the sea-shore between Bognor and Selsey, the latter being the name of the ancient Briton sea-port town of the peninsula offlying the Briton "Caer Cei" city, the Chichester of the Romans.[2] These coins are of archaic type with solar symbols (see later) and bear an inscription hitherto undeciphered, and described by the leading numismatist as "a number of marks something like Hebrew characters, which is, however, indecipherable."[3]

Now, this inscription on these Ancient Briton coins from Selsey (see Fig. 9) is, I find, stamped in clear Aryan Phoenician writing, with letters generally similar to those of the Newton Stone, and, like it, reads, in the usual Aryan or non-Semitic direction.[4] It reads "SS(i)L," which seems a contraction

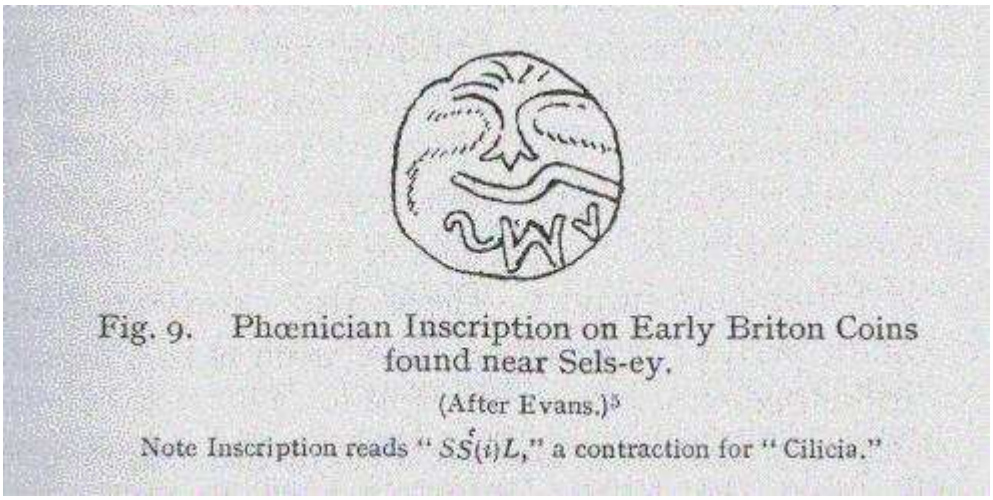


Fig. 9. Phœnician Inscription on Early Briton Coins found near Sels-ey.
(After Evans.)[5]
Note Inscription reads "SS(i)L," a contraction for "Cilicia."
Fig. 9. Phoenician Inscription on Early Briton Coins found near Sels-ey.
(After Evans.)[5]
Note Inscription reads "SS(i)L," a contraction for "Cilicia."

for the fuller "Sssilokoy" or "Cilicia" of the Newton Stone Phoenician inscription; for it is the rule in Early Briton coins, also followed in modern British, to use a contracted form of place

and other names for want of space. Topographically, this Sels-ey was precisely the sort of island

1 The ey, or ay or ea affix in British place-names such as Chelsea or Chelsey, Battersea, Rothesay, Orkney, Alderney, etc., is admittedly the Gothic and Norse ey "an island" (cp. V.D.134). And significantly the Phoenician word for "island" or "sea-shore" was ay (Hildebrand), a word also adopted by the Hebrews in their Old Testament for "Isles of the Gentiles" and places beyond the sea.
2 CB, i, 267; and B.H.E., 13.
3 E.B.C., 94-5.
4 This direction is clearly indicated by the third or last letter, which is turned to the left, i.e. in the opposite direction to the retrograde "Semitic" Phoenician letter L.
5 E.B.C., pl. E., Fig. 10.

or peninsula, offlying the mainland marts, as at Tyre, Sidon, Gadesh, St. Michael's Mount, etc., which the Phoenician sea-merchants were in the habit of selecting, for defensive purposes, as a mercantile seaport, before they established themselves on the mainland. And its name on these coins implies that the Phoenicians at that old city-state here had a mint established for the issue of these coins. That old city is unfortunately now, through subsidence of the coast, submerged in the channel.[1] On the adjoining mainland, a few miles from Sels-ey, stands the old pre-Roman city-port of Chichester (with an ancient Briton-paved highway to London called "Stane Street"), with prehistoric earthworks and remains of prehistoric villages and Bronze Age implements[2] implying early habitation. And at Sil-Chester to the north of Sels-ey and Chichester on the ancient road from Chichester via Winchester to London, and the pre-Roman capital of the Segonti clan of Britons, and said to have been also called "Briten-den" or "Fort of the Britons,"[3] with prehistoric and early Iron Age remains,[4] and a temple with a Roman inscription to "Hercules of the Segonti Britons"[5] --a fact of Phoenician import--there also exists an inscription in Ogam script,[6] which we have seen is of Phoenician origin or influence.

This discovery that the ancient Phoenician origin of the name of Sels-ey or "Island of the Sels or Ciliclans," now suggests that the name "Sles-wick" or "Abode of the Sles," for the home of the Angles in Denmark, presumably also represents this softened dialectic form of the name "Cilicia" in series with that on the Newton Stone and the Sels-ey coins, and thus appears to indicate the foundation of Sles-wick by a colony of Phoenicians from Cilicia. The "Silik" form of "Cilicia" of the Phoenicians seems also to be probably the source of the "Selg-ovae" tribal title, which was applied by the Romans to the people of the Galloway

1 "It is clear and visible at low water" C.B., 1, 268.
2 W.P.E., 248.
3 C.B., i, 171.
4 W.P.E., 248, 279.
5 C.B. i, 204. The Segonti Britons are mentioned by Caesar (D.B.G. 5, 21).
6 Nicholson, *Keltic Researches,* 16.

coast of the Solway, who seem to have been the same warlike tribe elsewhere called by the Romans "Atte-Cotti," which, we shall see, is obviously a tautological dialectic form of "Catti" or "Atti" or Hitt-ite. The substitution of the soft sibilant C, with the sound of S for the hard K, is seen in the Roman spelling of "Cilicia" for the Greek "Kilikia" and in "Celt" for the earlier Kelt, as well as in the modern "Cinema" for "Kinema," etc. Now we resume our examination

of the further significant titles borne by this Cilician Phoenician upon his votive monument at Newton.

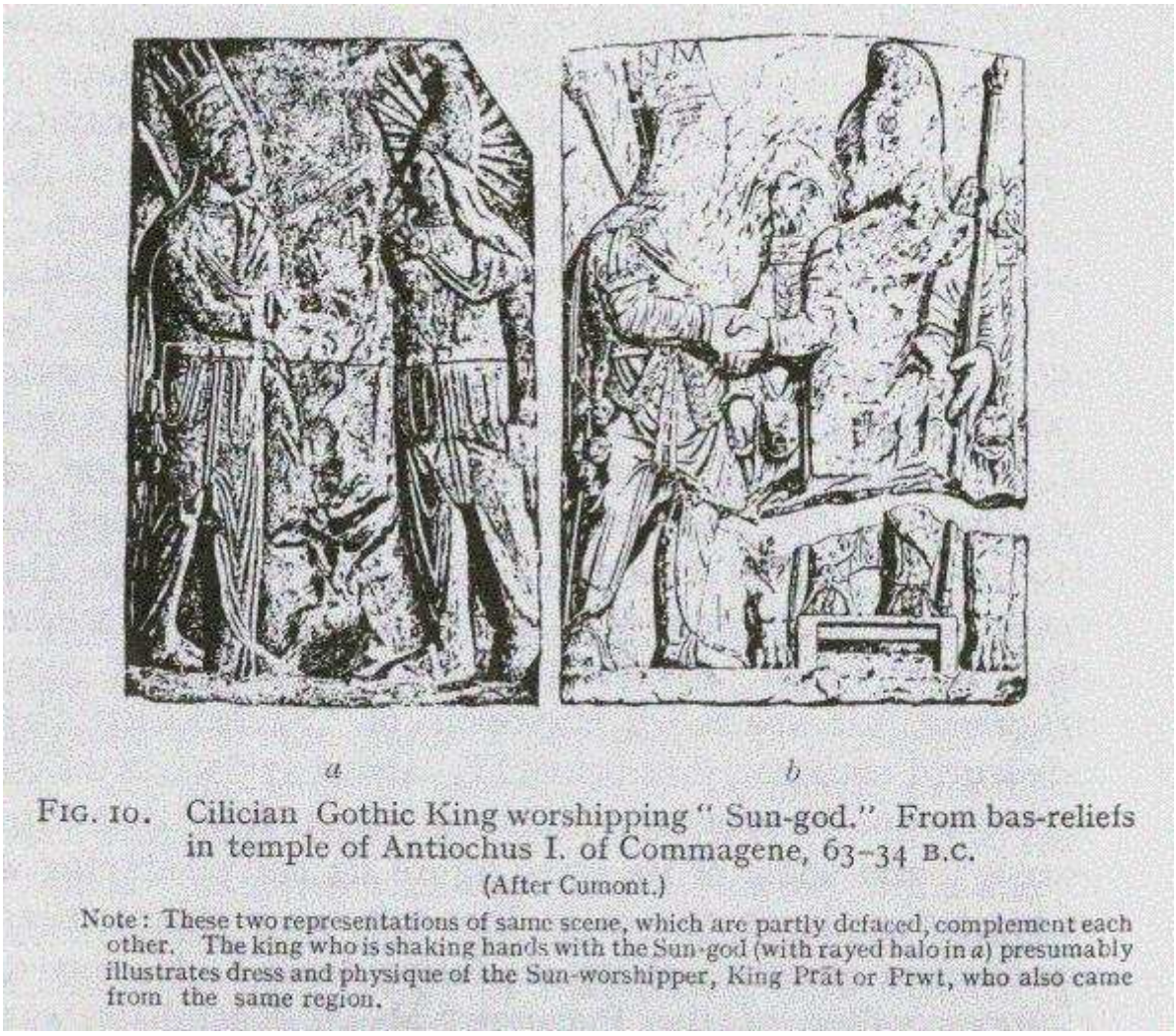
His "Kast" (or "Kwast") title also is clearly a geographical one. It designates him as a native of the famous Kasta-bala, a sacred Cilician city[1] and the ancient capital of Cilicia about 400 B.C., that is at the actual period of the Cilician Phoenician author of this monument at Newton.

Kastabala on the Pyramus River of Eastern Cilicia (see Map), and commanding the caravan trade-route to Armenia, Persia, Central Asia and the East, and the route by which Marco Polo travelled overland to Cathay,[2] was still the capital of Eastern Cilicia at the occupation of Asia Minor by the Romans in 64 B.C., who confirmed its Hitto-Syrian king Tarcondimo and his dynasty in the sovereignty. On account of its sacred ancient shrine (where Diana was called Perathea[3] who, we shall find, was "Britannia,") it was called Hieropolis or "Sacred City" by the Seleucid emperor, Antiochus IV., about 175 B.C.,[4] which name occurs on its coin; and other documents from that date onwards; and some of its coins figure its deity carrying a Fire-torch,[5] implying the solar Fire-cult, and others bear an anchor as evidence of its sea-faring trade.[6] Moreover, the upper valley of the Pyramus, above Kastabala, was called by the Greco-Romans "Kata-onia" or "Cata-onia," that is, "Land of the Kat or Cat," which title, we shall see,

1 Its site is fixed at Budrum by local inscriptions. See M.H.A., 189; R.H.G., 342f., 376f., H.C.C., ci, cxxix.
2 Y.M.P., 1.
3 Strabo, 573; 12, 2, 7.
4 S. 12, 2, 7; B.H.S., 2, 157.
5 H.C.C., pl. 14, 3 and 4.
6 Ib. pl. 39, 8 and nos. 2-4.

is a dialectic form of "Catti," the title of the Ancient Britons as found stamped on their coins, and a title of the Phoenician Barat rulers.

This identification of the Kast of our inscription with Kastabala in Cilicia now gives us the clue not only to the Cilician source of the Sun-cult imported into North Britain by this Phoenician Barat prince, but it also supplies a clue to his own personal appearance and dress. Amongst the remains of the Sun-cult monuments in **ancient Cilicia, which was a chief centre for the diffusion of the Sun-cult of "Mithra"**



a *b*

FIG. 10. Cilician Gothic King worshipping " Sun-god." From bas-reliefs in temple of Antiochus I. of Commagene, 63–34 B.C.
(After Cumont.)
Note: These two representations of same scene, which are partly defaced, complement each other. The king who is shaking hands with the Sun-god (with rayed halo in *a*) presumably illustrates dress and physique of the Sun-worshipper, King Prat or Prwt, who also came from the same region.

in Roman Europe through the Roman legionaries stationed there,[1] are in Upper Cilicia two bas-reliefs from the Sun-temple of King Antiochus I. of Commagene, on the Upper Pyramus, 63-34. B.C. (see Fig. 10).[2] In these, which represent

1. See C.M.M., 41-3.
2. These reliefs are from a Sun-temple on the Nimrud range near the eastern frontier of Cilicia reproduced in *Ctesias apud Athen.*, 10, 45, and in *Textes et Monuments* by Cumont, p. 188.

the same scene, the king is seen shaking hands by the right hand with the image of the Father-God of the Sun, as part of the old Sumerian ceremony of coronation, when the solar kings assumed the title of "Son of the Sun-god," a title also adopted from the Aryans by the pharaoh of Egypt. This ancient Sumerian ceremonial seems referred to in the Vedic hymn to the Sun-god Mitra which says

"When will ye (Mitra) take us by both bands, as a dear sire his son?"[1].

And even more significantly it was evidently practised by the Goths in Ancient Britain, as recorded in the Eddas:
"The Sun wrapped its sunshine o'er the assembly of men,
His Right hand (was) caught in the House of Heaven."[2]
In this way, as our Barat king, in his votive inscription to the Sun-god at Newton, tells us that he was a native of this region, he presumably resembled this king generally in dress and physique. Thus king, it will be noticed, is attired in Gothic dress, and the Sun-god with the rayed halo (a in Fig.) wears the Gothic or Phrygian cap, and is also clad in Gothic dress.

His "Kazzi" or "Qass" title is clearly and unequivocally a variant dialectic spelling of "Kasi," an alternative clan title of the Phoenician Khatti Barats.

[z is a frequent dialectic variant in spelling s; for example, the Hebrews spelt "Sidon" and "Sion" as "Zidon" and "Zion"; and Q is habitually used for K in the Ogam, which does not possess the letter K. And Tarsus in Cilicia was spelt Tarz.]

Kasi was an eponym title adopted, we find, by some of the early Aryan Phoenician Barats and their successors, from the name of a famous grandson of King Barat, named Kas, or Kas. It is applied in the Vedas to one or more kings of the First Panch(-ala) Dynasty, as well as in the Indian Epic King-Lists, some of which apply it to the whole of that dynasty as well as to their descendants. And on arrival in India, the Kasi Dynasty, significant of their maritime sway,

1 RV. I, 38, 1. Mitra is named in v. 13 as chief deity and invoked through his angel Maruts.
2 Volu-Spa Edda v. 5.

held the river-way up the Ganges, at their capital of Kasi, the modern Benares, bordering the Panch(-ala) province of Ancient India.

"Kassi" (or "Cassi") was the title used by the First Phoenician Dynasty about 3000 B.C., as attested in their still extant inscriptions.[1] It was the title adopted by the great dynasty of that name in Babylonia which ruled the Mesopotamian empire for about six centuries, from about 1800 B.C., and who are now generally admitted to have been Aryans. And Kasi also occurs as a personal name of Phoenicians in inscriptions in Egypt.[2]

This Kasi title is thus now disclosed as the Phoenician source of the "Cassi" title borne by the ruling Briton Catti kings of pre-Roman Britain down to Cassivellaunus (see later), who minted the "Cas" coins bearing the Sun-horse and other solar symbols (see Fig. 11).

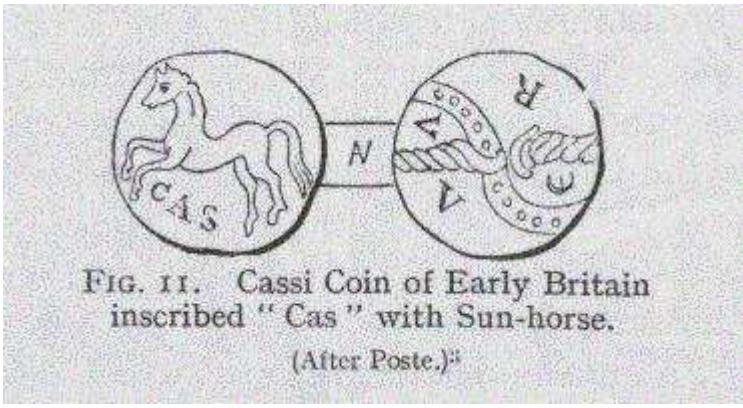


FIG. 11. Cassi Coin of Early Britain inscribed "Cas" with Sun-horse.
(After Poste.)[3]

The Early Aryan Kasi are referred to in Vedic literature as offerers of the sacred Fire and the especial proteges of Indra. And in Babylonia the Kassi were ardent "Sun-worshippers" with its Fire offering; and were devotees of the Sun Cross, which is very freely represented on their sacred seals and monuments, in the various forms of St. George's Cross, the Maltese Cross (see Figs., Chap. XX). This fact is well seen in the engraving on the sacred official seal-

1 Details with proofs in my *Aryan Origin of the Phoenicians.*
2 C.I.S., 112b, etc.
3 P.B.C. 45. Two of these "Cas" Briton Coins, of different mintages, and including this one, are figured by Dr. Stukeley in his *Coins of the Ancient British Kings*, Lond. 1765, plates 4, 2, and 3. This particular coin is also figured in Gibson's ed. of Camden (Pl. II, 4); but Evans, in referring to the "Cas" legend (E.C.B., 23i), appears to confuse it with a different coin having no Cas legend, namely Beale's pl. iii, Fig. 7.

cylinder here reproduced (see Fig. 12). This shows the pious Aryan Cassis of Babylonia about 1350 B.C. ploughing and sowing under the Sign of the Cross, which, we shall find later, was their emblem of the Aryan Father-God of the Universe, as the Universal Victor.

This now explains for the first time the hitherto unaccountable fact of the "prehistoric" existence of the Cross, which is sculptured on this Newton Stone and on the many still surviving pre-Christian monuments with solar emblems in the British Isles, as we shall see later; and also the Cross symbol with other solar emblems on the pre-Roman coins of the Catti and Cassi kings of Early Britain. It also now

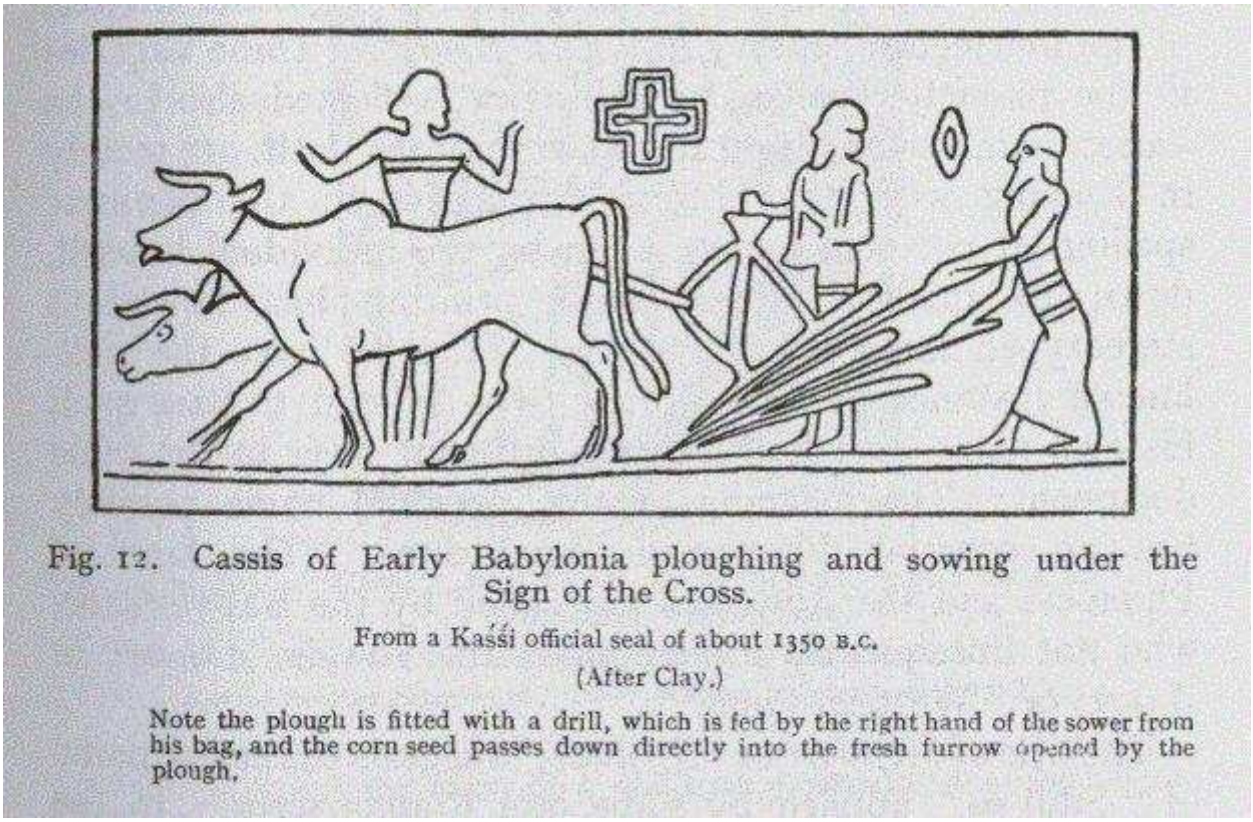


Fig. 12. Cassis of Early Babylonia ploughing and sowing under the Sign of the Cross.

From a Kassi official seal of about 1350 B.C.

(After Clay.)

Note the plough is fitted with a drill, which is fed by the right hand of the sower from his bag, and the corn seed passes down directly into the fresh furrow opened by the plough.

Fig. 12. Cassis of Early Babylonia ploughing and sowing under the Sign of the Cross.
From a Kassi official seal of about 1350 B.C.
(After Clay.)
Note the plough is fitted with a drill, which is fed by the right hand of the sower from his bag, and the corn seed passes down directly into the fresh furrow opened by the plough.

explains the "Cassi" title used by these pre-Roman Briton kings-a title in series with "Ecossais" for "Scot," as seen later-as well as the "Kazzi" and "Qass" title of the Phoenician author of this votive Cross at Newton and his Aryan racial origin. It also illustrates the fact, as we shall find later, that husbandry, with the settled life, formed the basis of the Higher Civilization of the Aryans, as the Aryans were the introducers of the Agricultural Stage in the World's Civilization. Indeed, so obviously "Aryan" was the language of

---

these Kassis of Babylonia, that most modern Assyriologists now admit that the Kassis were Aryan in race as well as speech. But yet, although Assyriologists mostly admit that these Kassis were apparently affiliated to the Khatti or Hittites, they nevertheless refuse the logical inference that the latter also were presumably Aryans.

His personal name "Ikhar," "Ixar," or "Icar," also significantly confirms his royal Kassi ancestry. This name was borne not infrequently by Kassis of Babylonia in their still extant legal and business documents, etc., of the second millennium B.C. It occurs therein in the varying dialectic spelt forms of Ikhar or Ixar, Ikhur, Ikkaria, Igar, Akhri, Agar, Agri, Ekarra, and Ekur[1]; and amongst the Hittites of the fourteenth century B.C., as "Agar."[2] These vagaries in the phonetic spelling of the name, reflected also in the variation in spelling it on the Newton Stone itself, are merely in keeping with the notorious vagaries in the phonetic spelling of personal names, even by the individual himself, down to modern times, until printing has nowadays stereotyped the form of spelling. Thus we have the well- known

instance of Shakespeare, who is said to have spelt his own name over half a dozen different ways in the same document. The meaning of this personal name possibly has an especial Phoenician significance. The land of Phoenicia and the Amorites was called by the Babylonians, who not infrequently interchanged the vowels, *Akharri* or *Axarri* or "Western Land.'"

The title of *S(i)luyri* or *"S(i)lwor,"* suggests the ethnic name of "Silur-es" applied by some late Roman writers to the people of South Wales bordering the Severn. But these Silures, described by Tacitus as dark-complexioned and Iberian,[4] were clearly non-Aryan; and there is no suggestion in the Ancient British Chronicles to connect the author of these inscriptions with Wales. This title, therefore, is probably the designation of his subclan; though it may possibly

1 C.P.N., 45, 50, 51, 78, 85, 149, 152.
2 Ib. 45.
3 M.D., 30.
4 Tacitus, Agricola ii.

designate a Silurus district in Spain,[1] from which country he is traditionally reported to have come immediately, as we shall see, on his way to Britain.

His further titles of "Prat" or "Prwt" and "Gyaolownie," or "Gioln" are of such great historical significance as to require a separate chapter.

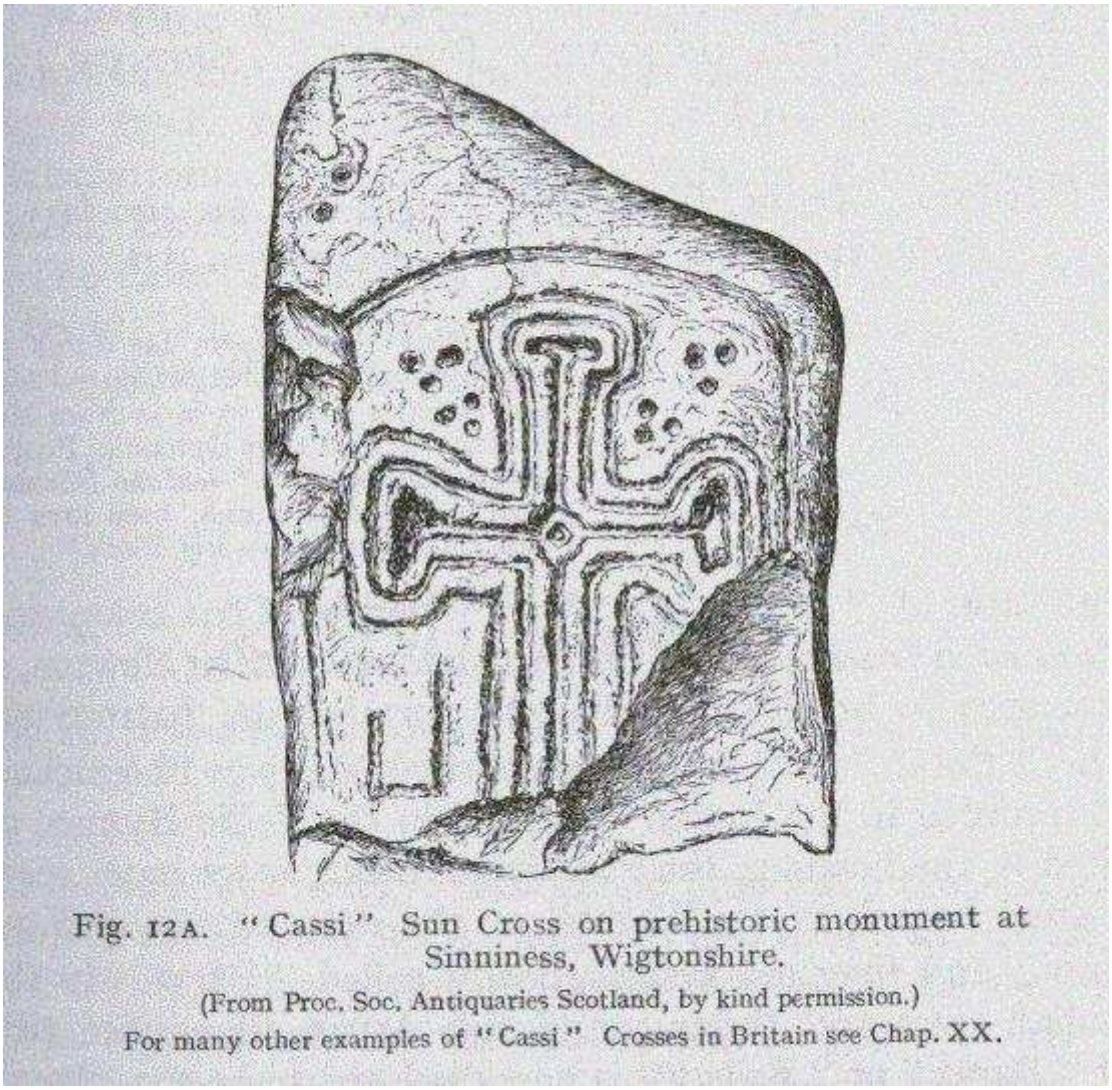


Fig. 12A. "Cassi" Sun Cross on prehistoric monument at Sinniness, Wigtonshire.
(From Proc. Soc. Antiquaries Scotland, by kind permission.)
For many other examples of "Cassi" Crosses in Britain see Chap. XX.

---

1 "Silurus" was the name of a maritime mountain in Ancient Spain (Festus Avienus, *Ora maritima* 433).

Chapter VII

PHOENICIAN TRIBAL TITLE OF "BARAT" OR "BRIHAT" AND ITS SOURCE OF NAMES "BRIT-ON," "BRIT-AIN" AND "BRIT-ANNIA"

Disclosing Aryan Phoenician Origin of the tutelary Britannia and of her form and emblems in Art.

"And King Barat gave his name to the Dynastic Race of which he was the founder; and so it is from him that the fame of that Dynastic, People hath spread so wide."-Maha Barata.[1]

"Like a Father's Name, men love to call their names."-Rig Veda.[2]

THE title of "Prat" or "Prwt," borne by our colonizing Phoenician Cassi prince on his British monument at Newton, is now seen to be clearly a dialectic form of the patronymic title "Barat" or "Brihat" used by the Aryan Phoenicians as recorded in the Indian epics and in the Vedic Hymns, as cited in the heading, the Phoenicians being, as we have seen, a chief branch of the Barats, or the descendants of King Barat, and they are systematically called "Barat" in the Indian epics and Vedas. And this Aryan Phoenician title of "Barat" or "Brihat" is now disclosed to be the Phoenician source of our modern titles "Brit-on," "Brit-ain," and "Brit-ish."

[As explaining the various spellings of this name "Barat," it is to be noted that the interchange of the labials B and P is a not uncommon dialectic change in all languages, and it is especially frequent at the present day in the highlands of Scotland and in Wales. It already occurs to some extent even in Sumerian; and in the Indian Vedas and epics, this particular word "Barat" is also sometimes spelt Pritu or Prithu and

---

1 M.B., i ch. 94, verse 3704; and cp. M.B.R., i, 279.
2 RV., 10, 39, 1. Kaegi's translation, 140.

Brihat (as seen in the heading on p. 1) and Brihad.[1] This latter form, whilst thus equating with the Cymric Welsh "Pryd-ain" for "Brit-on," also illustrates the further common dialectic interchange of the dentals t and d, in the spelling of this name. It also shows that the early pronunciation of this name varied considerably, and that the i came early into "Brit" or "Briton."]

The Cassi kinsmen of our Cassi Phoenician Briton in Babylonia and Syria-Phoenicia also used this patronym of Barat freely as a personal name or title, in the various dialectic forms of Barata, Biriitum, Paratum, Baruti, Burattu, Burta, Biriidia, Piradi, and Piritum.[2]

The later Phoenicians also, whilst spelling this title "Barat" on their coins (as we have seen in Fig. 5, p. 9) that is, in its full orthographic form, also spelt it, I find, with

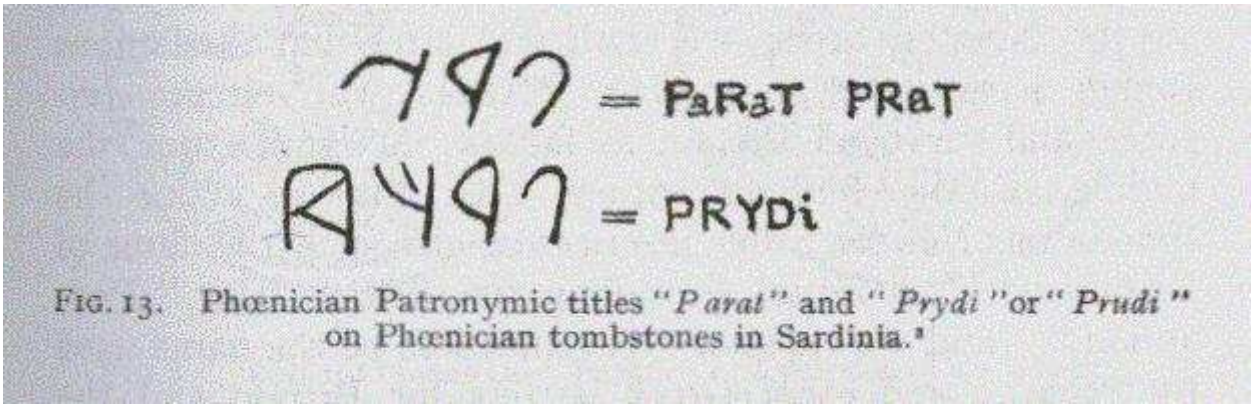


FIG. 13. Phœnician Patronymic titles "*Parat*" and "*Prydi*" or "*Prudi*" on Phœnician tombstones in Sardinia.[3]

an initial P as "PRT," thus giving practically the identical form on the Newton Stone; and they also spelt it as "Prydi," or "Prudi," thus giving the same form as in the Cymric. Thus, for example, in the old Phoenician grave stones in Sardinia, an ancient colony of the Phoenicians, I find that, in two out of a series of eight tombstones, the Phoenician persons are so designated (see Fig. 13); and that in a script, closely allied to that of the Newton Stone, but written in the reversed direction with reversed letters, presumably, as already noted, for the information of a Semitic population accustomed to read their writing backwards like the Hebrews. **And it is further significant that the name by which these**

1. Details in *Aryan Origin of the Phoenicians.*
2. C.P.N., 32, 65, 106, etc.
3. L.P.I., Nos. 4 (line 1), 7 (line 1) and 8 (line 3) on gravestones from Nora, and now in the museum at Cagliari.

Phoenicians call their graves, "Khabr," appears to be essentially the same as the Gothic term "Kubl," applied in Runic inscriptions to the funereal barrows of the Goths-the liquid semi-vowels r and l being freely interchangeable, as in Hal for Harry, coronel for colonel and the cockney "arf" for "half."

This Phoenician spelling of the Barat title as PRT, in which the short vowels are unexpressed, as usual in Phoenician, just as they are similarly unexpressed in our Newton Stone inscription, and in the Indo-Aryan, Pali and Sanskrit, and in Hebrew, etc., thus gives a little variety in its reading. It may read either PaRaT or PaRT or PRaT, thus giving all the three forms of Parat (the equivalent of Barat), or Part, or Prat, as in the Newton Stone, and the equivalent of "Brit." In regard to this latter form of Prat or Prwt on the Newton Stone, we shall find later that the famous Ionian navigating geographer Pytheas who circumnavigated and surveyed Britain as far as Shetland about the middle of the fourth century B.C., that is, about the time of our Newton Stone inscription, also spelt the name of Britain with an initial P, calling the British Isles "Pretanikai"; and "Pret-anoi" continued to be the name used by Ptolemy and other Greek writers for Britain and the Britons.

But, although **the later Phoenicians of Cilicia, like those of Sardinia above-noted, whilst using P for B, in calling their chief city-port Tarsus, by the name of "Parth-enia" or "Place of the Parths,"** their remnant or their Aryanized and Phoenicianized successors thereabouts, so late as about the third century A.D., nevertheless continued to call themselves "Barats," as seen in their coin here figured. (Fig. 14).

The first of these coins tells us that it was a coin of the "Barats of Lycaonia," which was the ultramontane portion of Cilicia to the north of the Taurus, and contained, besides the capital city of Iconium (the modern Turkish capital Konia, a city which was visited more than once by St. Paul)[1], also the ancient city of Barata, to the south of which (at Heraclea, the modern Ivriz), on the ancient Hittite highway from

1 Acts 14, 1 and 21; 16, 2.

Ephesus and Troy to Tarsus and the Cilician Gates of the Taurus, are famous herculean Hittite sculptures and hieroglyphs, resembling those on Briton coins (see Fig. 62 in Chapter XXII.). The Lycaonians in the Roman period were still confederated with their kinsmen of Cilicia. The legend stamped on this coin is "The Commonwealth of the Lycaon Baratas" (Koinon Lukao Barateon); and the Early Phoenician empire, we shall see later, was held together as a commonwealth by the confederation of home and colonial city-states.

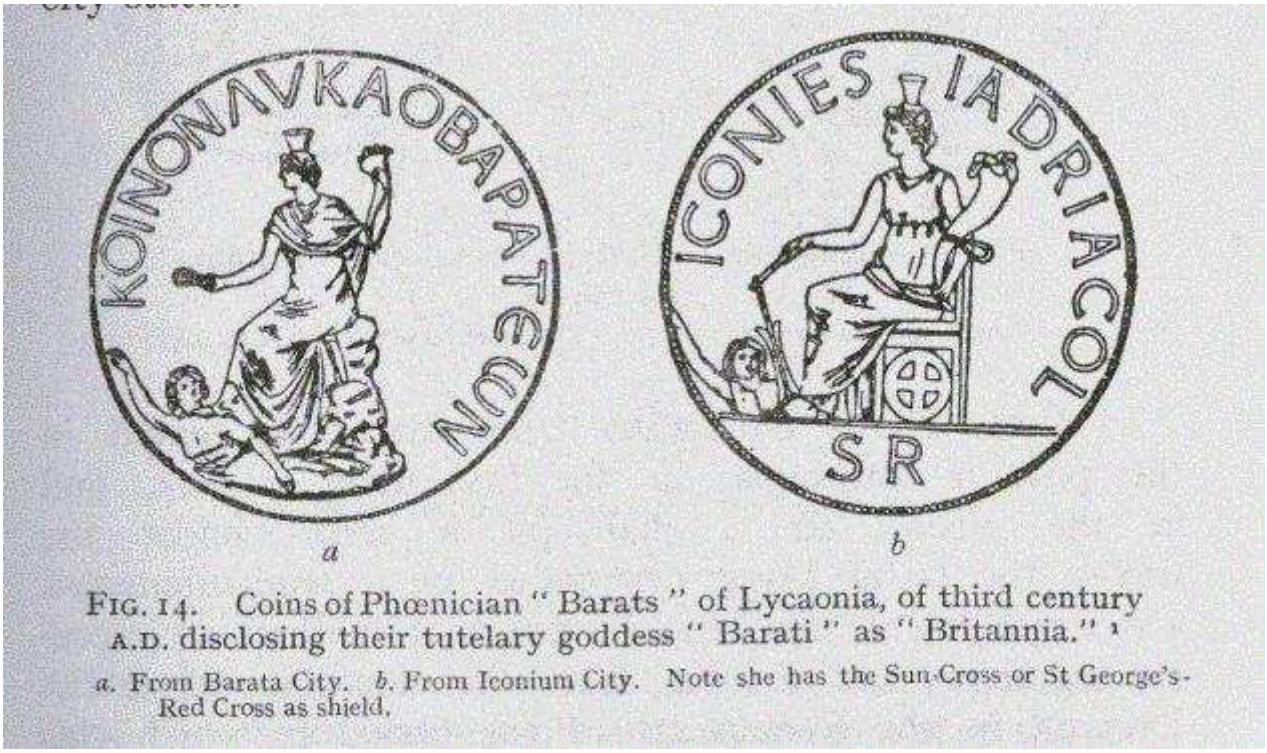


FIG. 14. Coins of Phœnician "Barats" of Lycaonia, of third century A.D. disclosing their tutelary goddess "Barati" as "Britannia."[1]
a. From Barata City. b. From Iconium City. Note she has the Sun-Cross or St George's Red Cross as shield.

These coins, with others of the same type elsewhere, are of immense historical importance for recovering the lost history of the Britons in Britain and in their earlier homeland, as they now disclose the hitherto unknown origin of the modern British marine tutelary "Britannia," and prove her to be of Hitto-Phoenician origin.

Usually the head only of this goddess is figured on Phoenician coins, and it is of a fine Aryan and non-Semitic type; see for example the Phoenician "Barat" coin from Carthage (Fig. 5, p. 9), and Phoenician coins generally. In these coins of Lycaonia the general resemblance to Britannia

1 a and b, after R.C.P., 368 and 415; and cp. photos in H.C.C., pl. i, Fig. 3 and 9. Coin a is ascribed to the period of the Roman governor Otacilia Severa, 249 A.D.

will be noticed-Britannia hitherto being supposed to have been first invented by the Early Romans in Britain in the 2nd century A.D. (see Fig. 15) in practically the identical form still surviving on our modern British penny.

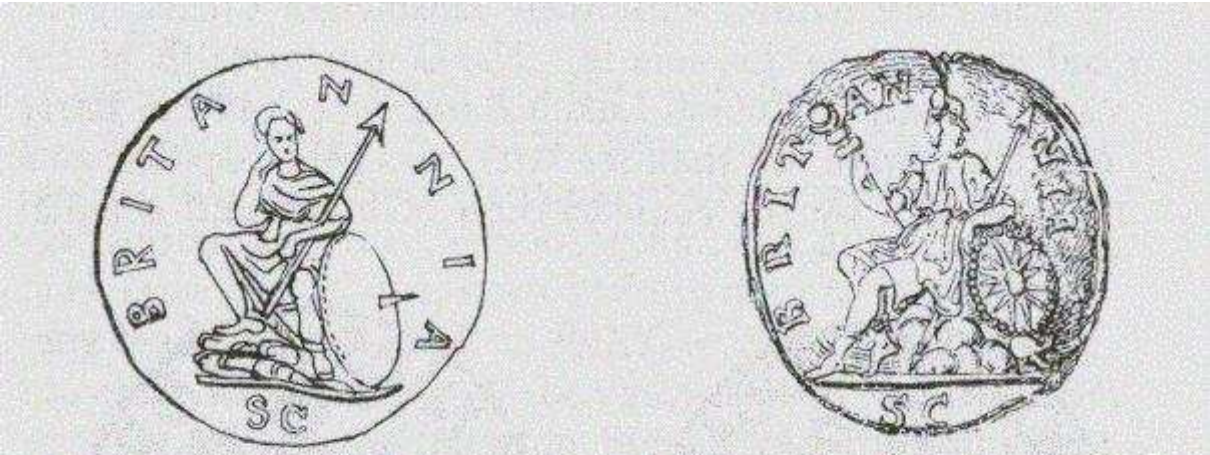


FIG. 15.—Britannia on Early Roman Coins of Britain.
(After Akerman.)
a. Coin of Hadrian (117—137 A.D.). b. Coin of Antonine (138—161 A.D.).

FIG. 15.-Britannia on Early Roman Coins of Britain.
(After Akerman.)
a. Coin of Hadrian (117-137 A.D.). b. Coin of Antonine (138-161 A.D.).

In these Barat Lycaonian coins Barati is seated in the pose of Britannia, in the first upon a rock, and in the second on a chair (of a ship) amidst the waves, the latter being personified by a semi-submerged water-nymph, as was the conventional method of representing rivers and the sea, after the nereid model of the Lycians, in the Roman art of the period to which this coin belongs. She holds a cornucopia or horn of plenty and in her right hand, in one of the coins, an object which may be a sceptre, as is figured in her representation on many of these coins; and in the other she holds the tiller of a rudder, indicating her marine tutelarship; and beside her chair on board ship is the shield-like Sun Cross or St. George's Cross within the Sun's disc, designating her to be of the solar cult. This latter emblem is now seen to be the origin of the shield bearing the Union Jack which is figured in the modern representations of Britannia, but which cannot date earlier than the Union of England and Scotland in 1606 AD., and was previously presumably the St. George's Red Cross or the rayed Cross or the rayed Sun itself, as in these coins. In other coins of Cilicia, Lycaonia, Phoenicia and other Phoenician

colonies she sometimes holds a sceptre[1] or a standard Cross (see Fig. 16), or a caduceus[2] which latter ensigns of authority were presumably the source of the Neptune trident now given to her in her modern British representation. And she sometimes carries a torch[4] as in the

representation of the "Sun-god" Mithra, the torch of the Sun, which explains the lighthouse figured beside Britannia on the old pennies

SIDON COL MET
FIG. 16.—Phœnician Coin of Barati or Britannia from Sidon.
(After Hill.)[3]
Note she holds a *Cross* as standard and a rudder amongst the waves.

FIG. 16.-Phoenician Coin of Barati or Britannia from Sidon.
(After Hill.)[3]
Note she holds a Cross as standard and a rudder amongst the waves.

This beneficent marine and earth tutelary goddess of Good Fortune has not usually her name stamped on the coins bearing her effigy, and has been surmised by modern numismatists to be the late Greek goddess of Fortune (Tyche), the "Fortuna" of the Romans, a goddess unknown to Homer[5], and who first appears in Greek classics in the odes of Pindar (about 490 B.C.). In this regard it is interesting to note that the first traditional statue of this goddess of Fortune (or Tyche) is reported to have been made for the people of

1 H.C.P., 116, 297; H.C.C. on a "Barata" coin she carries a palm branch of Victory and ears of corn. Pl. 1, Fig. 1.
2 H.C.P., 116.
3 H.C.P., 297; H.C.C. xxvi, 68, No. 14; in Pl. 1, Fig. 2, she carries a spear.
4 *Coins of Syracuse*, Brit. Museum, post-card series, xxiv, 5a reverse. Syracuse was an ancient colony of the Phoenicians.
5 She does not appear in the Iliad and Odyssey, but only in the apocryphal Hymn to Demeter Ch. 4, 7-20; and see P.D.G. 4, 30; and Liddell and Scott, *Greek Dict.* under Tyche.

Smyrna[1]-that is, an ancient Hittite seaport of the AEgean with rock-cut prehistoric Hittite hieroglyphs in the neighbourhood.

Her proper name is now disclosed by the Vedic hymns of the Eastern branch of the Aryan Barats to have been Barati; meaning "Belonging to the Barats." She is also called therein "Brihad-the Divine" (Brihad-diva); and she seems identical with Pritvi or "Mother Earth." Her especial abode was on **the "Saras-vati River," which, I find, was the modern Sarus River of Cilicia which entered the sea at Tarsus, the "Tarz" of its own coins (see Figs. later) or Parth-enia, which appears to have been the first seaport of the Barat homeland.** In these

Vedic hymns all the attributes of Britannia are accounted for; her tutelarship of the waters and of ships, her lighthouse on the sea, her Neptune trident (as well as the origin of Neptune himself and his name), her helmet and shield, her Cross on the shield, as well as the cornucopia, which she sometimes bears upon the Phoenician and Greco-Roman coins, taking the place of the corn-stalk on the Briton coins.

In the Vedic hymns she is called "The great Mother (Mahi)"[2] and "Holy Lady of the Waters"[3] and is hailed as "First-made mother" in a hymn to her son "Napat the Son of the Waters"[4] who has a horse [thus disclosing the remote Aryan origin of the the name and personality of the old Sea-god, Neptune, and his horses, and accounting for Neptune's trident in her hands.] She is a "Fire-Priestess"[5] and "shows the Light"[6] [thus accounting for the Lighthouse on the older British coins with Britannia]. She is personified Fire[7] and sits upon the sacred Fires[8] [thus accounting for the St. George's Cross which, we shall find later, symbolizes Fire of the Sun]. She is associated with the twin horsemen of the Sun (Aswin or Dioscorides), represented on the Briton coins,[9] and coins of Syracuse (an ancient Phoenician

---

1 P.D.G., 4, 30.
2 RV., 1, 13, 9, etc. Frequently she is triplicated by treating her two other commoner titles as separate personalities, called her "sisters," namely the personified Saras-vati River, on which she specially dwelt, and personified Food or Oil (Ila); but in other hymns these three are identified as one with her. R.V., 2, 1, 11, etc.
3 R.V., 2, 355; 3, 56, 5.
4 R.V., 2, 35, 6.
5 R.V., 2. 1, 11.
6 R.V., 10, 110, 7-8.
7 R.V., 2, 1, 11.
8 R.V., 2, 31, 4; 10, 59, 9.
9 See, for example, Figs. 61, etc., and E.B.C., Pl. G.2 and 3.

---

colony)[1], etc. She is "Lady of Health," and "The Food-bestower"[2] [thus accounting for the cornucopia and heads of corn on the coins]. She "shelters, protects and aids her Barat votaries"[3] [thus accounting for the "Saviour" (soter) title of the Greco-Roman goddess of Fortune], and she "bestows good mornings."[4] She is "slayer of the leviathan brutes (vritra),"[5] [thus accounting for her warrior's helmet of Hittite pattern and shield]; and she "speeds forth our cars."[6]

The name "Fortuna," by which the Romans called this Barat tutelary goddess of Good Fortune,[7] as well as the English word "Fortune," now appear to be coined from her title of "Barati"-the letter F being interchangeable dialectically with P and B, as we have seen in the Egyptian "Fenkha for "Phoenic" and in the Greek Pyr for Fire, and P with B; and its affix una or "one" is now disclosed to be derived from the Hitto-Sumerian ana ("one"), thus giving the title of "The one of Barats" (or "Fortune"). The o came in dialectically like the w in Prwt on the Newton Stone and the u in Brut, the name of the first Briton king in the Ancient British Chronicles, as we shall see later. "Fortuna" was figured in identical form and symbols with Barati and Britannia and in the same associations with water.[8]

Further striking positive inscriptional proof of this Barati title for the Aryan marine tutelary (Britannia) and also of her Phoenician origin is now gained from the records of Ancient Egypt and Mesopotamia, both of which lands are now disclosed in these pages to have derived their Civilization from the Aryan Phoenicians.

---

1 *Coins of Syracuse*, Brit. Museum post-cards xxiv, Figs. 1, 2, 7, and 9; and see below, note 6.
2 R.V., 2, 3, 1, 4, as Brihad-the-Divine.
3 R.V., 1, 22, 11.
4 R.V., 3, 6, 23.
5 R.V., 2, 1, 11.
6 R.V., 2, 31, 4. This speeding of cars she is said to perform in association with the Aswins (or Dioscorides), solar horsemen, thus explaining her representations on the Syracuse coins (see footnote 1), as well as figures holding the rudder, and standing on the prow of ships in the coins.
7 The special temple to Fortuna in Italy was at Praeneste, on a tributary of the Tiber, not far from where the exiled Trojan AEneas, the traditional ancestor of the first Briton king, established his Latin capital.
8 As "Fortuna," inscribed Roman altars to her were found in the baths on Roman wall at Castlecarry and at Bowes in Yorks (G. Macdonald *Roman Wall, in Scotland*, 343,); and there are others to her as "Britanni" (Ib. 329).

Amongst the deities of Ancient Egypt is a protective goddess named, "Bairthy,[1] goddess of the Water," whose name and functions are thus seen to be precisely those of the Aryan tutelary Barati (or Britannia). She is one of several deities in the Egyptian pantheon who are called by Egyptologists "foreign," or imported from Syria and elsewhere, notwithstanding that several of the leading "indigenous Egyptian" deities, such as the Sun-god Horus, Osiris and Isis are also admittedly imported, also from "Syria" in certain traditions; and, according to Egyptian myth, this particular "Goddess of the Waters" (Bairthy) herself was "the mother" of the above-cited triad. [2] And under her title, in the inscription below, as "Goddess of the Waters," she is also of the solar cult and supports "the Boat of the Sun-god."[3] She is represented in art, moreover, by the ancient Egyptians (see Fig. 17) as a seated queen in the same general form and pose as in the Asia Minor coins of

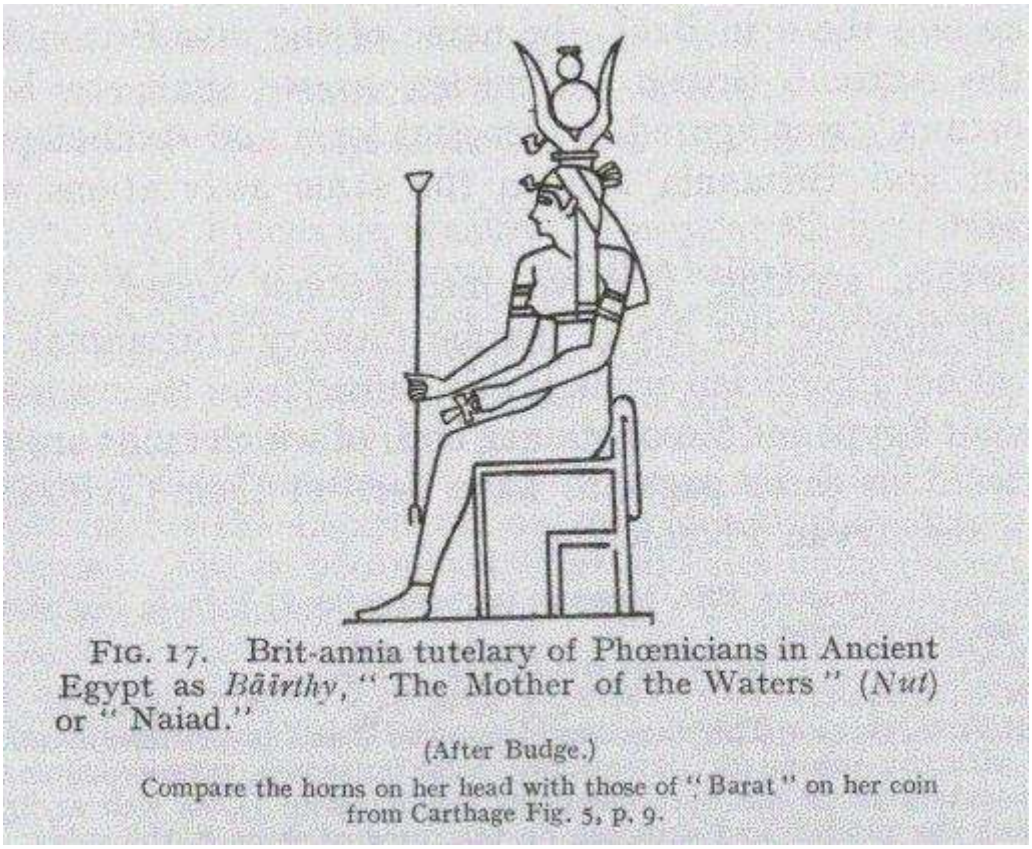


FIG. 17. Brit-annia tutelary of Phœnicians in Ancient Egypt as *Bairthy*, "The Mother of the Waters" (*Nut*) or "Naiad."

(After Budge.)

Compare the horns on her head with those of "Barat" on her coin from Carthage Fig. 5, p. 9.

(After Budge.)
Compare the horns on her head with those of "Barat" on her coin from Carthage Fig. 5, p. 9.

1 This is the spelling of the Egyptian hieroglyphs of her name (see Fig. 18 below) by the generally recognized phonetic transliteration; but it is rendered "Bairtha" in B.G.E., 2, 281. In the spelling of her title "Nut" or "Goddess of the Waters"-which appears to be a variant of "Naiad" -the determinative sign for "Sky" is sometimes, as here, omitted; see B.G.E., 2, 108.
2 B.G.E. 2, 109.
3 Ibid. 2, 99, and Fig. there.

Barati (Fig.14, p. 55), and bearing a similar pitcher on her head (symbolizing the Waters) and holding a long spearlike sceptre and the handled Cross-sceptre, corresponding to the Cross on the throne of Barati and on the shield of Britannia.

She is further entitled "The Lady Protector of Zapuna,"[1] a seaport city which is usually identified with the "Zephon-by-the-sea" of the Hebrew Old Testament account of the exodus of the Israelites from Egypt to the Sinai desert.[2] But this name, usually transliterated "Zapuna," reads in full in the Egyptian hieroglyph texts ZA-PUNAQ(m),[3] and thus appears to mean "The Sailings of the Punaqs (i.e., of the Phoenicians)"[4] (see Fig. 18 for the hieroglyphs of her name and title).

But the more important and presumably original city or district of "Za-Puna(q)," with its temple to its protective tutelary, of which the Suez one appears to have been only a transplanted namesake, was situated significantly in Northern Phoenicia.[5] This Phoenician place is also mentioned by an Assyrian king about 950 B.C. under the title of "The country of Bi-'i-li Za-Bu-na(or Za-pi-na)" designating it as under the protection of the Lady of Bil or Bel,[6]

1 See f.n. 3.
2 Exod. 14, 2. Near Suez and thus presumably a port of the Phoenicians who were the chief mariners of the Egyptian coast and Red Sea, and who in the time of Solomon had two ports in the other northern arm of the Red Sea (1 Kings, 9, 26, etc.) and who still had several river-port settlements in Egypt so late as the time of Herodotus.
3 Budge, op.cit. 2, 281 spells it "Tchapuna" by transliterating the letter Z as Tch, and by omitting.the last hieroglyph which has the value of Qm or Q. This latter sign was used in later times as a "determinative" (or sign to fix the meaning of a word) for foreign tribes and cities; but "in the Old Kingdom" its use as a "determinative" was very limited (G.H.52); and when so used it is not usually used by itself as here, but is followed by the sign for country or people, neither of which occur here. Yet even if it be treated as this foreign tribal affix to the name "Puna," the latter may still represent the Egyptian *Pa ag* or Fenkha or "Phoenician," because the Egyptians were in the habit of dropping out the final G or Q or Kh of this name, as seen in their "Bennu" for the "Phoenix," Sunbird of the Phoenicians, and the Roman Pun (or "Punic") for Phoenician; and the Egyptians were in the habit, as we shall see, of substituting Q for G, K and Kh.
4 Za="to travel, to sail;" see P.V.H., 731-2 under "Ta"; and B.E.D., 894 under "Tch."
5 Mueller Asien and Europa, 315.
6 In an inscription of Tiglath Pileser II. for which the cuneiform is cited by B.G.E., 2, 282 with transliteration as "Ba-`-li Sa-pu-na."

the Father-god and Lord of the Sun. Moreover, this "Lady Protector [Bairthy] of Za-pu-na [-gu ?]"[1] is invoked by a Babylonian emperor about 680 B.C. as "a Phoenician god across the Sea" to bring down upon the ships of his enemies at sea an evil wind to destroy them and their rigging[2]-that is precisely the especial function of the Aryan Phoenician Barati.

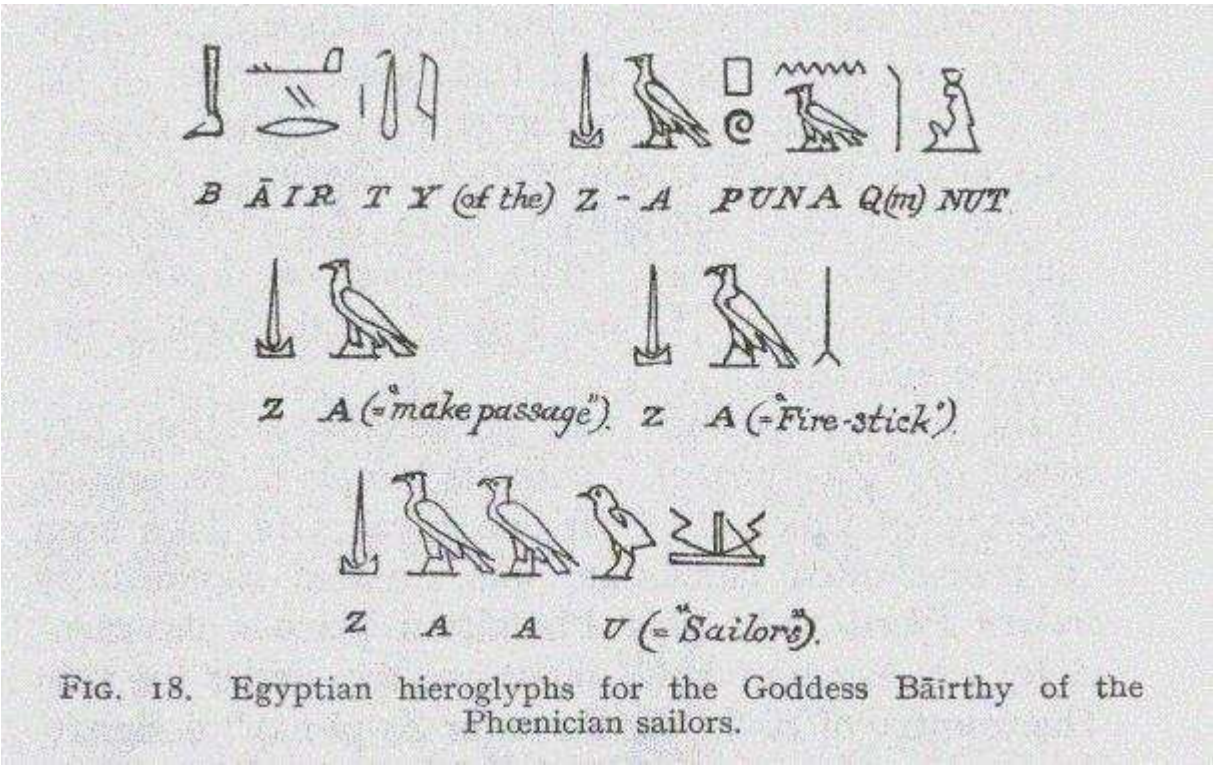


FIG. 18. Egyptian hieroglyphs for the Goddess Bairthy of the Phoenician sailors.

Moreover, the hieroglyph sign employed for spelling this word Za is not the usual serpent-viper sign, but it is the Fire-drill (see the sign above the letter z in Fig. 28). This picture-sign - whilst giving us the picture of the later-developed form of the two sticks of the Fire-drill for producing the sacred fire by friction for Sun-worship, in which the lower one is the matrix and the upper one the revolving stick, which was rapidly rotated between the palms of the operator until fire resulted-appears to be of special Phoenician import, to designate that land of Bairthy as the Land of Phoenicia, for the Phoenicians freely used the Fire-drill symbol for the Sun, as we shall see. Za, spelt by the same signs as in the above (Fig. 18), not only means "to sail, make

1. The cuneiform text (see next note) has two signs after na, the first of which is possibly gu, which would give *Za Panagu*, wherein the latter name would be "Phoenicia."
2. Kuyunjik fragment Brit. Museum Cuneiform Text, No. 3,500, Col. 4, 1. 10. B.G.E. 2, 282. The cuneiform word therein rendered "river" primarily means "Sea."

passage"[1] but also "Fire-drill or Fire-stick;"[2] and this name is also spelt more fully in the Ancient Egyptian as Zax with the determinative sign for "wood"[3] Now this is the literal Sumerian word for Fire-brand (Zax)[4] with the synonym of Bil (or Gi-Bil The Great Bil or god Bel), and it also is pictured in Sumerian writing by a Fire-Drill, with the revolving stick in the palm of the hand; thus disclosing again the Sumerian origin of an ancient Egyptian fundamental cultural word. And Za-hi was an actual Egyptian title for the whole Phoenician coast;[5] and thus presumably designated it as "The Land of the Fire- cult."

Thus the tutelary Bairthy of the Ancient Egyptians and Assyrio-Babylonians appears to have been designated by them as "The Warrior Water-goddess of the Sailor Phoenicians of the Land of the Fire-drill cult." The significance of this Fire-cult of the Phoenicians for this votive

Sun-monument of the Phoenician Barat at Newton and elsewhere in Early Britain will appear later.

Besides being the original of Britannia, this Phoenician tutelary Barati, or Brihad-the-Divine, is now seen to be presumably the Brito-Martis tutelary goddess of Crete, an island which, we shall see, was early colonized and civilized by the Phoenicians, who are now disclosed as authors of the so-called "Minoan" Civilization there. This goddess Brito-Martis was a Phoenician goddess, according to the Greco-Roman legends.[6] She was the divine "daughter" of Phoinix, the Phoenician king of Phoenicia, and was armed like Diana, with whom she was latterly identified,[7] with weapons for the chase, as she is also represented on Early Hittite seals,[8] and like the tutelary goddess Parthenos, a form also of

1. B.E.D., 819.
2. Ib., 894b, see under Tcha. 3 Ib. 894a, and Za-tu also means "Fire, Burn," 900b. 4 See Br. 4577 and P.S.L., 362. 5 Maspero *Hist. anc. de L'Orient,* cited by P.V.H., 736.
6 Callimachus' Hymn to Artemis; and Antonius Liberalis, Metamorphoses, ch. 30.
7 S. 478, 12.
8 C.S.H., 1922. Pl. 1 Fig. 1, and p. 17. The place of origin called "Lulubi," we shall see, is Halab or modern Aleppo in Syria-Phoenicia.

Diana.[1] She sailed from Phoenicia to Argos in Southern Greece, with its cyclopean masonry buildings of Hitto-Phoenician type at its old capital Tiryns. Thence she sailed to the adjoining island of Crete, where, pursued by the unwelcome attention of her admirer, Minos, she escaped by retreating to the sea--that is to the element of Barati and Britannia and the Barats. She then sailed to Aegina, an island in the AEgean off Athens, and disappeared there at the spot where stands the temple of Artemis or Diana.

The British bearing of this identity of Barati and Brito-Martis with Diana is, as we shall see later, that the first king of the Britons had Diana (who bore also the title of "Perathen" or "Britannia") as his tutelary, and on arrival in Britain is reported to have erected a temple to Diana on Ludgate Hill (on the site of the modern St. Paul's), and vestiges of this pre-Christian Diana temple there have survived. Indeed this Brito-Martis myth of the martial Barati of the Phoenicians seems to have been imported also by the Phoenicians with their Sun-cult into Britain, and to be presumably the source of the old popular phrase, still floating about in provincial Britain, of "O my eye and Betty Martin!" This phrase now appears to preserve possibly an old traditional invocation to the martial tutelary of the Britons, Barati or Britannia, wherein her name is shortened into Betty like the Irish "Biddy" for Bridget and couched in the popular and once common dog-latin form of the invocations in the Romish Church liturgies: "O mihi Brito-Martis"; if the first part of the sentence does not actually preserve an invocation to her under her old title of Mahi or "The great Earth Mother," the Maia of the Greeks and Romans, and the goddess "May" of the British May-pole spring festival.

1 "*Parth*-enos" as a title for Diana and Athene appears to have been coined by the Greeks from that of Barati. It is used by Homer for a stately young wife (Iliad 2, 514), and for a maid or virgin (Iliad 22, 127, etc.). A siren rock amid the sea near Sicily was called "*Parth*-en-op" (S.1, 2, 13) wherein op, we shall see, was a Hitto-Phoenician affix for a "high" site. And the *Parth*-enios River in the Paphlagonian coast of the Euxine flowing from Midas city with Hittite remains, and inhabited by Trojan allies, *Cauc*-ones [Cassi ?] and Heneti or Veneti (S. 543) who accompanied AEneas in his flight from Troy, and the significance of which for Britain history will appear later, was a traditional abode of Diana or *Parth*-enos.

The names "Brit-on" and "Brit-ain" and "Brit-ish" also are derived from this Early Phoenician "Barat" title. The former two names, we are told in the Ancient British Chronicle, as seen later, were given to the people and the country by the first king of the Britons in Britain, after his own patronymic name. The original form of the name "Brit-on" is now disclosed to have been "Barat-ana " or "Brihad-ana." The affix ana in Hitto-Sumerian means "one" and is now disclosed as the primitive Aryan-Sumerian origin of our English word "one" and of the Scottish "ane" (which latter is seen to preserve more faithfully the a of the original Sumerian word) as well as the Sumerian source of the Greek and Roman ethnic affix an or ene.[1] Thus "Barat-ana" or "Brihat-ana" modernized into "Brit-on" means "One of the Barats or Brits." The earlier form of the name is better preserved in the name Dun-Barton or "Fort of the Bartons (or Britons)." We have already seen that it was spelt "Pryd-ain" by the Cymric Welsh and Pretan-(oi) by the Greeks. But the earlier form was simply "Barat," in series with the "Prwt" or "Prat" of the Newton Stone.

Similarly, "Brit-ain" for the "Land of the Brit," presumes a like original "Barat-ana" (or Brihat-ana), having for its affix the same Hitto-Sumerian ana. And this geographic use is in series with the Indo-Aryan names, Rajput-ana for "Land of the Rajputs," Gond-wana for "Land of the Gonds," etc.; the Cappadocian Cataonia or "Land of the Catti," and the old Persian Susi-ana for Land of "Susi," and Airy-ana or Air-an, the older form of Ir-an or "Land of the Aryas or Aryans" for Persia. The Anglo-Saxon vagaries in spelling the name "Britain" well illustrate the dialectic variations in spelling proper names before the introduction of printing, and before the influence of the journalistic press has only relatively recently fixed the spelling of words rigidly in one stereotyped form--an important historical fact which

1. This Sumerian ana is thus disclosed to be the Hitto-Sumerian source also of the Latin una "one," Greek oin-os, Gothic einn, ains, Swede en "one"; Sanskrit anu "an atom" (i.e., the one separate particle); each by each and ani "a pin" - and the written Sumerian sign for this word "one" had the form of a pin.

requires always to be borne in mind when dealing with the ancient variations in spelling the same name:-

The Anglo-Saxons spelt the name "Britain" in their documents never as "Britain," but Bryten, Bryton, Breoton, Breoten, Breten, Broten, Brittan, Britten, Britton and Brytten.[1]

His further title of "Gy-aolownie" or "Gi-oln" requires a separate chapter to itself, as it discloses the identity of the Phoenician author of these inscriptions, Prwt or Prat, with the traditional "Part-olon king of the Scots" of the fourth century B.C., of the Ancient British Chronicles and the legends of the Irish Scots.

1 B.A.S., 52.

Chapter VIII

PHOENICIAN BARAT OR "BRIT" AUTHOR OF NEWTON STONE INSCRIPTIONS DISCLOSED AS HISTORICAL ORIGINAL OF "PART-OLON, KING OF THE SCOTS," AND TRADITIONAL FIRST CIVILIZER OF IRELAND ABOUT 400 B.C.

Disclosing Hitto-Phoenician Origin of clan title "Uallana" or "Vellaun(us)" or "Wallon" of Briton King Cassi-wallon of Cad-wallon and of "Uchlani" title of the ruling Cassi Britons.

"The Scots arrived in Ireland from
Spain. The first that came was
Parth-olomus [Part-olon]; NENNIUS History of the Britons, 13[1]

"The clan of Geleoin, son of Erc-ol
[Ihr?] took possession of the islands
of Orc [Orkney] . . . that is the
son of Partai . . went and took
possession of the North of the Island
of Breatan."-Books of Lecan and
Ballymote.[2]

THE patronymic title of "Prat" or "Prwt" used by this Phoenician Barat author of the Newton Stone inscriptions, taken in conjunction with his clan-title of "Gy-aolownie" or "Gi-oln"--now seen to be the "Geleoin" clan-title of the Irish-Scot histories above cited, and a name which drops in Briton, Gaelic, and Welsh its initial Gi, becoming "olon" or "Wallon"-leads us to the discovery of the historical identity of that king, with far-reaching effects upon the pre-history of the Britons and the hitherto unknown sources of their British Civilization. And it at the same time rehabilitates and establishes still further the historicity of

1 In the Irish-Scot originals of Nennius' (Ninian's) Latin history the original form of the name is "Part-olon."
2 In S.C.P., 23. The text gives Geleoin pp. 33, etc., often transcribed "Gleoin."

the Early British Chronicles and the traditional history books of the Irish-Scots, as cited in the heading, and in more detail below.

The juxtaposition of these two titles of the Phoenician Barat calling himself Ikr or Icar, namely Prat or Prwt and "Gi-oln," coupled with the fact that the second inscription was in the Ogam, the especial sacred script of the Irish-Scots, suggested to me that the author was the actual historical original of "Part-olon, king of the Scots" and "son of Erc-ol Parthai," who,

according to the Ancient British and Irish histories, arrived from the Mediterranean by way of Spain about 400 B.C. in the Orkneys, and who first colonized and civilized Ireland. Further examination fully confirmed and established this identity.

But before examining this evidence, his clan-title of "Gy-aolownie," or as it is written in the Ogam "Gioln," first requires some notice. This name "Gy-aolownie" or "Gi-oln" is clearly the clan-name "Geleoin" or "Gleoin" of the Irish-Scot histories, to which belonged the first traditional King of the Scots in Ireland, Part-olon, and the clan which colonized North Britain in the prehistoric period, as cited in the heading, and also repeatedly referred to in the Irish traditional books. In the following further reference from these books we seem to have a memory of Part-olon's temporary location in Spain in the name "Icathir-si," which appears to be the "Agadir" name of the ancient Phoenician city-port of Gades, the modern Cadiz, outside the Pillars of Hercules; and also a memory of his remoter port of Tarsus, the ancient Tarz or Tarsi port of Cilicia, in the "Traicia" of this record:

"In the same year came [to Erin] . . . from the land of Traicia [Tarsi, ?] the clan Geleoin . . . Icathir-si [Agadirs] was their name, that is . . . son of Part-olain."[1]

That title also is seen to be obviously the original of the second half of the title of "Katye-Uchlani," applied by Ptolemy, the Greek geographer of Early Britain topography,

1 Book of Lecan fol.286, and S.C.P., 30, and 323. See M.D., 315, for detailed note.

to the ruling tribe of Britons who occupied the home-province of the paramount king of the Britons in Caesar's day, namely Cassi-Uallaunus, or Cassi-vellaunus, which extended from the Thames to the Wash and Humber (see later). And it is also seen to occur in its shortened form by dropping the initial G in the name of that king himself, as Cassi-Uallaun, the Cad-Wallon of the Cymri. This identity is seen in the equation:-

Newton Stone	Irish-Scot Books	Ptolemy	Roman	Cymric
Gy-Aolownie or Gi-Oln	= Geleoin Gleoin	= Uchlani	= Uallaun(i)	= Wallon

The origin and meaning of that clan title now prove to be Hittite. The word Ilannu is defined in Babylonian as "The Hittite,"[1] whilst Allanu is "an oak"; and "Khilaani" or "Xilaani" is defined as "a Khatti (or Hittite) word for a corridor and porticoed windowed building or palace"; and it was especially used for Hitt-ite buildings in Cilicia;[2] and was imitated by the Babylonians.[3] This Khilaani is obviously cognate with the Akkadian Khullanu or Xullanu "wooden";[4] which thus discloses the Hitt-ite or Akkadian origin of the Greek word for "wood" Xulon or Xylon, and also of the English "Yule," which significantly is spelt in Gothic, Juile or Jol, and in Early English and Anglo-Saxon Guili or Geola, which also illustrate the dropping out of the initial G in the later word. It thus presumably designated originally the wooden character of these corridors and porticoed palaces of the Hittites, and latterly was applied to the builders themselves. The Phoenician branch of the Hittites were famous for their superior wood-craft as well as their masonry buildings. Thus Solomon says to the Phoenician king of Tyre, "Thou knowest that there is not among us [Israelites] any that can skill to hew timber like unto the Sidonians [Phoenicians]."[5]

1 C.P.N. 31; also name of Kassis; ib. 85. 2 M.D. 315.

3 Thus in the sixth campaign of Sennacherib the latter says (I. 82) that he erected a building "like a palace of the

Khatti-land, which is called in the tongue of the Muru (or "Amorite" section of Hittites), Khilaani (or Xilaani)."
4 M.D., 315. See S.E. D. under "Yule." 5 I Kings 5, 6.

It thus appears that the Khilaani timber-palaces of the Hittites with their porticoed windows and corridors were of the Gothic type, which is essentially a wooden style of architecture, especially as **we shall find that the Hittite or Khatti or Guti were the primitive Goths.** The Gothic style of architecture is nowadays supposed to have arisen no earlier than in the twelfth century of the Christian era ; but I long ago showed that it was used by the Indo-Scythians or Indo-Goths or Getae (i.e., Catti), in the second century A. D., in their sculptured representations of temples on the northwest frontier of India,[1] **And this identity of the Hittites with the Goths now also explains the occurrence of the Gothoid arch in several ancient buildings of the Hittites in their old capital at Boghaz Koi in Cappadocia, dating back to at least about 1500 B.C.**

As a clan-title, this "wooden palace" builder's title is found in Herodotus as Gelonus, the son of Hercules the Phoenician[2] and Gelon, a contemporary King of Syracuse, a Phoenician settlement. It was probably used to distinguish culturally the manorial palace-dwelling Hittite overlords as "The Hall-dwelling aristocracy" from the lowly aborigines who lived mostly in caves or underground abodes, such as "Picts' houses." This wooden-palace origin for it appears probable also from the tribal title of "Geloni," mentioned by Herodotus, for a colony of fur-trading merchants in the Don Valley of Scythia or Goth-land (see Map), whose city was built entirely of wood, with "lofty" walls and temples,[3] and, like the Phoenicians and Early Britons, they were worshippers of the Corn Spirit Dionysos (see later) and they came from "the trading ports" of Greece,[4] suggesting Phoenician ancestry, as the Phoenicians were the chief traders in the ports of Ancient Greece.

In the form of Khiluni we actually find it used as a personal name amongst the Kassis of Babylonia, with the variant of

---

1 See official reports of my deputation to collect "Greco-Buddhist" sculptures from Swat Valley for Imperial Museum, Calcutta in 1895. And L. A. Waddell "Greco-Buddhist sculptures from Swat Valley" in Trans. Internat. Oriental Congress, Paris, 1897. Sec. 1, 245, etc., when the photographs of these early Gothic arches were demonstrated by me.
2 Herodotus, 4, 10, 3.
3 Ib. 4, 108, 109.
4 Ib. 4, 109.

"Gilian."[1] This clan-title was also used by the Britons of Brittany in its ancient form of "Gualen,"[2] as well as by the Cymri for one of their chief seaports (in Carmarthen) Cet-gueli, the modern Kid-welly, which, the British Chronicles tell us, was an ancient port of the Scots or Ceti (i.e. Catti).[3] And dropping its initial G (like the gueli in Cet-gueli becoming welly) to form "Uallaun" it was the royal clan-title of the paramount Briton king of the Catti and Cassi of Britain, Cassi-uallaun or Cad-wallon, and also the ruling Briton clan-title throughout a great part of Britain.[4] One of the latter inscriptions, with a variant of "Katye-uchlani," is of especial interest here. It records the early Scottish clan-title of "Cat-uallauna" upon a monument of the second or third century A.D., near the south end of the Roman Wall at South Shields on Tyne.[5] This fine artistic monument of a Briton lady (see Fig. 19, p. 73), as its inscription tells us, was erected significantly by a Syrian "Barat" from the ancient Phoenician city of Palmyra, on the old trade-route from Tyre and Beirut to Mesopotamia, a city possessing a famous temple to the Phoenician Sun-god Bel, with a colonnade nearly a mile

long. Its dedicator calls himself thereon "Barates," and records that he married a lady of the "Cat-uallauna" clan, whose death he mourns with the single pathetic word "Alas!" Incidentally this monument is of great historical importance in showing

1 C.P.N., 77 and 80.
2 "Kad-Gualen" occurs in the ancient Breton chartulary of the Abbey of Beaufort (R. Maclagan Our Ancestors, 332).
3 N.A.B., 14; Giles' ed. 389.
4 Uellaunius occurs in an inscription at Caerleon, the ancient Briton capital at Monmouth (Corpus Inscrip. Latin. Berlin, 7, No. 126) Cat-Uallauna as clan-title of a Briton lady in inscription of about the second century at South Shields (Ephemeris Epigraphica 4, p. 212, No. 718a). Similarly, "Ceti-loin" as royal clan-title in an inscription of about fourth century at Yarrow in Selkirkshire. Catuuelauni occurs as name of tribe on monument of about third century at Castlesteads, Cumberland. C.B., 3. 456. Uelauni was a clan of Alpine people (Corpus Inscript. Latin. 5, No. 7817, 45) and Uelaunis, a man's name or title in Ancient Spain (ib. 3, No. 1589, 1590), where "Cat-alonia" is the name of an old province of the Phoenicians there.
5 For details of this monument see Northumberland Archaeolog. Socy's Ephemeris in previous note. I have personally examined this fine sculpture more than once in company with my old friend Dr. Jas. Drummond, formerly resident there, and to whom I am indebted for fine photos of the monument and its inscriptions by Miss Flagg.

that a Barat merchant from Syria-Phoenicia had come to Britain in the second or third century A.D., and had intermarried there with a Barat or Briton kinswoman of the Cat-uallauna or "Cath-luan" royal clan.

This Cat-uallauna clan also existed in the Selkirk district of Scotland about the fifth century A.D. At Yarrow stands a funereal monolith with a rustic Latin inscription of about the fifth century A.D., dedicated to the memory of a chieftain of the "Ceti-loin" clan-a monument which I have personally examined and taken a squeeze-impression of its inscription.[1]

The local tradition also of this "Gy-aolownie" or "Gi-oln" clan-title seems significantly to have survived in the neighbourhood of the Newton Stone in "Clyan's Dam," the name of an embankment near the Don to the South of the Mount Bennachie (see map, p. 19) and in the adjoining "Cluny," or anciently Clony or Kluen[2], castle in the neighbourhood. And in the latter usage it seems noteworthy that the epithet is parallel to the use of "Khilaani" to denote a Hittite palace.[3]

[The dropping out of the initial guttural G is a not uncommon dialectic change ; thus it is seen in this actual word as "Cet-gueli" becoming the modern- "Kid-welly"; similarly "Gwalia" becomes "Wales"; "Gwite" or "Guith" (the other name for the Isle of Wight even in Alfred's day) becomes "Wight"; and "William" is the remains of an earlier "Gulielm" or "Guillame"; and Catye-uchlani became "Cat-wallaun," or "Cad-wallon." Thus "Prat-gioln" of our Newton Stone inscription, presumably with the meaning of "Prat-the-Lord,"[4] became dialectically "Part-olon." And be the meaning of "gioln" what it may, the fact nevertheless is clearly established that "Prat-gioln" is the source of the later form of "Part-olon."]

1 The first lines read Hic memoriae Ceti-loin, followed by what Mr. Craig Brown reads as ennig fii princep et nudi Dumno gen, etc. A cast of this monument is in the museum at Hawick.
2 This name has been supposed to be derived from the Welsh glan, "a brink or side," but apart from the anomaly of a Welsh name in this locality, its use here as "Clyan's Dam" presumes a human sense.
3 Similarly "Cluny" is found in France for the famous galleried monastic palace of that name.
4 In Irish-Scottish, glonn = "champion, hero," in the Book of Lecan; see C.A.N., 341.

[p.73]

FIG. 19.—Briton Lady of *Cat-uallaun* clan, wife of *Barates*, a Syrio-Phœnician.
(From sculpture of about 2nd century A.D. in South Shields.)

Fig. 19- Briton Lady of Cat-uallaun clan, wife of Barates, a Syrio-Phoenician.
(From sculpture of about 2nd century A.D. in South Shields)[1]

1. Reproduced by permission of publishers of *Handbook to Roman Wall.*

Thus the Phoenician Barat author of our Newton Stone inscription is revealed as the historical original of the traditional Part-olon, the first "king of the Scots," who arrived from the Mediterranean via Spain about 400 B.C. and introduced civilization into Ireland, and whose clan colonized and civilized North Britain, as cited in the heading.

The detailed account of King Part-olon's arrival in Ireland, as preserved in the traditional histories of the Irish-Scots, the historicity of which is thus established-now becomes of great historical interest and importance; and especially the record of his relations with the North of Britain and Don Valley. At the outset it is to be noted that in the Latin versions of the Ancient British Chronicles by the Romish monks Nennius (or Ninian) and Geoffrey, the name "Partolon," as it occurs in the Irish-Scot vernacular histories, is latinized into "Partholomus" in order to adapt it to the New Testament apostolic name of Bartholomus or Bartholomew.

The account of Part-olon's arrival in Ireland is thus recorded by Nennius in his history of the Britons written about 800 A.D.[1]:-

"Long after this (the arrival of the Picts) the Scotti arrived in Erinn from the coast of Spain. The first that came was Partholonius, with a thousand followers, men and women. But, a plague coming suddenly upon them, they all perished in one week."

The statement here that he arrived from Spain is of great significance, as further evidence of his being an Aryan Phoenician, coming, like Brut, by way presumably of the famous Phoenician seaport of Gades (the modern Cadiz) or "House of the Gads (or Phoenicians)"- Gad being, as we shall see, an especial variant of "Catti" used by the Phoenicians, and coined upon the tribal title of Khat or Xat, i.e. "Scot,"; and he is called in the Chronicles a "Scot." He is also reported by Geoffrey to have come from Spain; see later.

The traditional place of his landing in Ireland is stated in the Ogam "Book of Ballymote"[2] to have been Scene in the Bay of Kemnare in Kerry comity, and that place and

1 N.A.B., 13.
2 Dates to about the tenth century A.D. in its present recension.

district is significantly the chief seat of the Ogam-inscribed monuments in the British Isles.[1] The old saga says:-

"They landed from their safe barks,
In the clear blue port of the fair land,
In the bay of bright shields of Scene."[2]

The devastating "plague" above referred to was possibly the hostile attack of the aboriginal race in Erin called Fomori, who, the Irish Chronicles tell us, attacked Part-olon and his party, but were defeated by him in a great battle;[3] though Geoffrey's Chronicles, on the other hand, state that his descendants continued to live in and colonize ultimately the whole of Erin; and the Irish Chronicles refer to these descendants of his sons there in later times.

But his inscription in Aberdeenshire now shows that he himself eventually left Kerry for the North of Scotland - possibly through a spirit of adventure for fresh worlds to conquer--leaving, according to tradition, two sons settled in Kerry.[4]

Some details of Part-olon's voyage from Spain via Ireland to the North of Scotland are preserved in Geoffrey's traditional Chronicles, but these appear to confuse his emigration northwards to Aberdeen with his settlement on the Irish coast of Kerry. Geoffrey records that Part-olon arrived in Ireland during the reign of the Briton king named Gurgiunt, who, about 407 B.C., succeeded his father King Belinus, the twenty-second in direct succession from Brutus (see Appendix I), and who ruled nominally the whole of Britain from Cornwall to Caithness,[5] with his chief capitals as Osc (or Caerleon) on the Usk, and Tri-novantum (latterly London) on the Thames. He also inherited from his father the province of "Dacia" (which, from the context, was obviously in Denmark, and not the Dacia of the

1 Of the 193 Ogam-inscribed monuments in Ireland 92 are in Kerry; and in the district of Scene in that county are 16 (B.O.I., 378).
2 Book of Ballymote, trans. by Dr. Connellan, f. 12 ; and compare K.H.I.J., 67. "Scene" is spelt in ancient texts "Sgene," obviously cognate to "Scone," the crowning place of the ancient Scot kings near Perth.
3 R.H.L., 589.
4 Irish Chronicles call these sons Slainge and Rudraige (Roderick) K.H.J., 62. 5 G.C., 3, 5.

Danube Valley) and he was returning thence through the Orkneys with his fleet when he met Part-olon there with his fleet.

Geoffrey records: "At that time Gurgiunt was passing through the Orkney islands, he found thirty ships full of men and women. And upon his enquiry of them the reason of their coming thither, their Duke named Partholoim approached him in a respectful and submissive manner, and desired pardon and peace, telling him that he had been driven out of Spain, and was sailing round those seas in quest of a habitation. He also desired some small Part of Britain to dwell in, that they might put an end to their tedious wanderings; for it was now a year and a half since he and his company had been out at sea. When Gurgiunt Brabtruc understood that they had come from Spain, and were called Bar-clenses, he granted their petition, and sent men with them to Ireland . . . and assigned it to them. There they grew up and increased in number, and have possessed that island to this very day."[1]

This Orkney location for Part-olon and his fleet whilst on their voyage from "Spain" appears to be a reference to his sea-passage from his colony in Kerry to the Garrioch Vale of the Don of Aberdeen, the site of his monument in question. That portion of the narrative which describes him as returning from the Orkneys to Kerry is presumably a confusion, introduced by later Irish copyists and translators of these ancient chronicles before Geoffrey's time, having substituted "Ciarraighe"[2] or Kerry of "Ireland" (where Part-olon had, according to the tradition, we have seen, established an Irish colony) for "Garrioch," the district of our Newton monument in the north-east of Scotland and not very far distant by sea from the Orkneys. Geoffrey expressly states that Part-olon "desired some small part of Britain" -not Ireland, though Ireland is mentioned later on, presumably to adapt it to the Irish-Scot tradition. And the relatively short stay of Part-olon in Kerry and his sudden disappearance from there, ascribed conveniently to "plague," would be thus accounted for, as well as his permanent colonization of the south of Ireland by the two sons left there.

Indeed, I find that positive, more or less contemporary,

1 G.C. 3, 12.
2 This is the Irish form of the name "Kerry," BOI, 16.

inscriptional evidence for the presence of the early Catti or Khatti with their Cassi Sun-Cross, in the region of the Orkneys, actually exists to confirm the historicity of this tradition of the visit of the early Catti to "the Orkney Islands."

(At Lunasting on the mainland of Shetland ("or Land of the Shets," which name, as we shall find, is a softened variant of "Khat," or "Xat," or "Hitt-ite," and the "Ceti" of Early Scot monuments) is a pre-Christian Cross monument hearing an Ogam inscription and on its top a large engraved Sun-Cross of the "Kassi" type (see later). This inscription also has proved such a puzzle to Celtic experts, who have variously deemed it to be "Celtic," "Gaelic," "Welsh," etc., that the Celtic scholar, Dr. A. Macbain, petulantly declares that: "it is neither Welsh nor any other language!"[1] It reads however, I find, without difficulty in a dialect of the Gothic of the Eddas (see text in foot-note[2]); and with strict literalness in translating the Gothic words reads as follows:-

"(This) Cross at Xattni-Cuh (city) of the Xatl (or Khatt).[3] (This) Cross (is erected by) Xahht Manann (son of) Hacc Ffeff (who) rests aneath,[4] weening in hope[5] nigh."[6]

1 W. F. Skene, Highlands of Scotland, 1902, 398.
2 It is published by B.O.I., 365, Pl.49; and compare Southesk P.S.A.S., 1884, 201f., whose transliteration of the Ogam differs but little from mine, and in particular he renders the critical names in question "Xattui-cuh" "Aatts" and "Aahhtt" respectively, transliterating the same sigh X, when loosely written as Aa in the two latter instances. On the other hand, Dr. W. Bannerman (P.S.A.S. 1908, 343f.) reads the inscription in reverse direction or upside down ! My transliteration of this Lunasting inscription into Roman letters is as follows-the inherent short a of the consonants being expressed in small type and the other letters in capitals:
+ XaTTUI CUH XaTTS: ±H XaHHTT MaNaNN: HaCC FFEFF: NEDT. ON Na.
3 The final s in the text XaTTS is the genitive not only in Gothic but in Hitto-Sumerian and Kassi, and it thus corresponds to possessive affix 's of the English language, now disclosed to be derived from the Hitto-Sumerian, through the British Gothic. On the Cult affix, see subsequent text.
4 The Nedt of the text is the literal equivalent of the English "neatly" the Gothic Eddie Nedr, the Scandinavian Nad, "rest," neath, beneath; (compare V.D. 448, 450) and is, I find, derived from the Sumerian and Kassi Nad "lie down, resting place." Compare B.B.W. 11, 203 - which is thus disclosed to be the remote Hitto-Sumerian source of the Scottish "nod" and English "neath" and "nether."
5 The On of the text is the Eddie On. for Von, Won or Van, the English "ween" and "fain" and "yearn" and is usually translated by Scandinavians as meaning "hope" (c p. V.D., 472, 684,-5). It appears to be derived from the Sumerian Inu "to plan, heart, secret" (cp. B.B.W. ii, 14, and P.S.L. 192.).
6 The final Na of the text seems the Eddic Na or "nigh" (cp. V.D., 447).

The terns Cuh for "town" or "city," for this old town of the Khatti or Xatti in Shetland, where this - "Cassi" Cross monument is recorded as having been erected, is of especial Hitt-ite significance. It is now disclosed as being obviously the equivalent of the common modern name "Koi" for a "town" throughout the old "Land of the Hittites" in Asia-Minor. Thus the old chief capital of the Hitt-ites in Cappadocia is still called Boghaz Koi or "Boghaz town." It also seems to me to be the Hitt-ate origin of the common modern term for town or or village in Indo-Persia, namely the nasalized "Ga(n)w." It also seems to be the Hitt-ate origin presumably of the affix Cu, Go, Gow of place-names in several of the older centres of civilization in Scotland, such as "Glas-cu"-the old spelling of "Glasgow"-and thus giving the meaning of "Town of the Gaels (?)"; "Cads-cu" or "Town of the Cads (or Phoenicians)," the old documentary spelling of Cadzow, the

original name for Hamilton (residence of the premier Duke in Scotland) on the Clyde, with its old pre-Christian Cross (see Fig. in Chapter XIX.); "Lar-go" on the Fife coast, with its cave-deposits of prehistoric men, "standing stones" and pre-Christian Cross monuments; "Linlith-gow," an ancient residence of the kings in Scotland; and so on.

Further evidence for the presence of early Khatti in the Orkney region is forthcoming from the district-names on the adjoining mainland. Thus "Caithness," the ancient "Kataness" or "Nose (of the Land) of the Caiths or Kata," a people who are now disclosed to be the Catti or Khatti (or Hittites). And the contiguous "Sutherland" was, up till the Norse period of about the ninth century A.D., called "Catuc" or "Catland"[1] or "Land of the Cats," that is, the "Catti" or Hitt-ites. And the Duke of Sutherland is still called locally "Diuc Cat" or "Duke of the Cats" (i.e., Catti).]

Moreover, the tribal title given to Part-olon by Geoffrey above noted, as "of the Bar-clenses" confirms still further his identity with the Phoenician author of our Newton Stone inscription. This prefix "Bar" is obviously the early contracted form of "Barat," which was written by the Sumer-Phoenicians simply as "Ba-ra"; and "clenses" is obviously a latinized form of our Phoenician's "Gyaolownie" or "Gioln"-the "Uchlani" title of tire Cassi tribe of Catti, which, we have already seen, represents apparently the Hittite

1. Cp. Mackay's commentary on Ptolemy's Geography of Scotland in P.S.A.S. 1908, 80.

title of "Khilani," and a term which was especially current in Cilicia.[1] whence, our author tells us in his inscription, he came. And we thus see why the Briton Catti king, with lineage directly continuous from the first Brit-on king "Brut" (see Appendix I), and living in the more highly civilized part of Britain in the south, with only nominal rule north of the Forth (according to the Chronicles), should have befriended his fellow-clansman Part-olon in extending Hitto-Phoenician civilization and colonization in this remoter part of Britain, when he learned that he was of the "Bar-clenses," for this was the same Catti or Hitt-ate clan to which that Early Briton king himself belonged.

The further title given to Part-olon of "Son of Sera or Sru" in the Irish chronicles[2] is a striking confirmation of his Hitto-Phoenician ancestry. This ancestral name "Sera or Sru" obviously preserves the patronymic king Barat's front title of "Sar," which was the favourite form of the ancestral Barat's name selected by the founder of the First Phoenician Dynasty in Mesopotamia, who regularly called himself "Son (or descendant) of Sar."[3] It thus attests the remarkable authenticity of the tradition of the Irish-Scots, whilst further confirming the Aryan Hitto-Phoenician ancestry of Part-olon, who is now revealed on the solid basis of concrete history as the first civilizer, not only of Ireland, but of the north of Scotland, about four hundred years before the dawn of the Christian era.

The migration of Part-olon from Cilicia to the British Isles about 390 B.C., according to the British Chronicle historical tradition (see Appendix I), was probably owing to the massacring invasion and annexation of Cilicia and Asia Minor by the Spartan Greeks in 399 B.C. These Spartan invaders were significantly opposed by the Phoenician fleet in 394 B.C., but not finally defeated by the Phoenicians at

1 MD, 315.
2 Book of Leinster (Book of Dun) 15a, 234, etc. "Partolon mac Sdairn meic Seura meic Sru (see CAN 229). For

reading Sera see R.H.L., 580f. (Goialdus in Topographia Hibernica (Dict. 302, Rolls ed. 5, p. 140) calls him "Sere filius de stirpe japhet filii Noe (Noah)."
3 Detailed proofs in my Aryan Origin of the Phoenicians.

---

sea till 387 B.C. (see Appendix I). And the escape of Part-olon about 390 B.C. (and Part-olon is recorded to "have been driven out" of his country), occurring in this interval of the occupation of Cilicia by the Spartan enemies of the Phoenicians is significant, and is in keeping with the record in the British Chronicle, which is thus confirmed by the positive facts of known contemporary history of Part-olon's homeland in Eastern Asia Minor at that period.

Chapter IX

LOCAL SURVIVAL OF PART-OLON'S NAME IN THE DISTRICT OF HIS MONUMENT

Disclosing Phoenician origin of names Barthol, Bartle and Bartholomew, and "Brude" title of Kings of the Picts.

THE local survival of the name of this Brito-Phoenician Part-olon in several parts of the district of his monument at Newton confirms still further the decipherment of his name on his monument, as well as the ancient, though now forgotten, importance of his name in the history of Civilization in Northern Scotland.

Whilst there is Wartle and Wart-hill a few miles to the east of Part-olon's monument (w, p and b being dialectically interchangeable, as we have seen), and Bourtie is the name of the parish a few miles down in the Don Valley below the Stone, on the way to the sea, what seems more significant is the ancient hamlet bearing the name of "Bartle" or "Barthol Chapel" which stands about nine miles to the north-east of the site of the Stone (see map, p. 19) in the old parish of Tarves.

Bartle or Barthol Chapel occupies the site and preserves the name of an ancient Roman Catholic chapel dedicated to St. Bartholomew, which in pre-Reformation days was latterly transferred to the jurisdiction of the great monastic abbey of Arbroath in the adjoining county of Forfar. In the register of the Arbroath monastery are references to this chapel of Bartholomew, also called the "capella de Fuchull" (or Firchil), dating back to between A.D. 1189 and 1199, referring to its transfer to the monks of Arbroath.[1]

---

1. For these historical details regarding Barthol Chapel I am indebted to the kindness of the Rev. A. R. Sutter, minister of Barthol Chapel parish. The present parish of that name was constituted in 1874 at the opening of a memorial church at Barthol by Lord Aberdeen, whose residence is at

It appears to have been regarded at the Vatican as of some historical importance, if the report is to be trusted, which says: "Tradition has it that a certain nobleman heard at the Vatican prayers offered up for the restoration, amongst a list of others, of St. Bartholomew's chapel in Tarves, (now Barthol Chapel Parish)."[1]

"Bartle Fair," one of the oldest in the district, is held annually at Barthol Chapel, on the last Wednesday of August, that is a date corresponding to St. Bartholomew's Day, the 24th August in the Romish calendar. It is an old-time fair, where tubs, spoons, fir-lights (torches); sheep, etc., were sold; now it is chiefly confined to horses.[2]

The change of the old traditional name "Part-olon" by the monks into "Barthol" and "St. Bartholomew" is easily explicable from the known facts in the early history of the Christian Church, where the Romish priests in proselytizing the people were in the habit of incorporating the pre-Christian heroes of the latter into their lists of Christian saints. That change of the name, indeed, had already been made by Nennius[3] and Geoffrey[4] in their later

translations of the British Chronicles, wherein they call Part-olon of the Irish Chronicles "Partoloim," "Partholomus" and "Bartholomaeus."

With reference to this alteration of the name to "Bartholomew," it is interesting to note that the apostle Bartholomew or properly "Bartholomaios," as his name is written in the Greek text of the New Testament, bears an Aryan and not a Hebrew name,[5] which contains the element Barat or "Brit-on," conjoined also with the Aryan affix *oloma* which is a recognized

---

Haddon House, not far distant. The Arbroath Register records that between 1199 and 1207 Matthew, Bishop of Aberdeen confirmed the grant which had been made to the monks of Arbroath, of the kirk of Tarves "with the capella de Fuchull"-which is shown to be identical with Barthol Chapel. And other records go on till 1247.
1 From Mr. Sutter's notes.
2 Ib.
3 Sect. 13.
4 Ch. iii., 12.
5 Although his name is, as noted by S.B. Gould, "not Hebrew," it is usually assumed to be so and is conjectured by Hebrew scholars to mean the Hebrew Bar= son and Talmai of "Talmai," and analogous to Peter's title of "Bar-jonah"; although the latter is never used by itself. As to the theory that Bartholomew is identical with Nathaniel, the Encycl. Biblica (489) says "It is a mere conjecture."

---

variant of "olon." He appears to have been a Gentile; and according to St. Jerome was the only one of the twelve apostles who was of noble birth, and author of a "Gospel of Bartholomew," latterly deemed "heretical,"[1] possibly because of the inclusion of some Aryan Sun-worship. He is specially mentioned in connection with **Philip, who also, like Bartholomew and Andrew, bore a Gentile and non-Hebrew name; and, according to the Roman Martyrology, was a native of Persia, and the traditional apostle for the shores of the Black Sea, Armenia, Phrygia and Lyconia**[2]--that is, as we have seen, in the Barat regions, on the border of Cilicia. It thus seems probable that his proper name was also "Part-olon" or "Part-olowonie." And, curiously, the traditional place of St. Bartholomew's martyrdom was "Albana," which is usually identified with Albana, on the shore of the Caspian, north of the Caucasus, the modern Derbend.[3] Can it, however, be possible that the old Roman monks, in naming their chapel at Barthol in the Garrioch "St. Bartholomew's," were influenced by this Albana tradition, in the belief that it might be "Alban," the ancient name for Britain, to which part of the reputed bodily relics of St. Bartholomew had come? The miraculous distribution of the bodily relics of St. Bartholomew followed to some extent the sea-route followed by Part-olon. From Asia Minor the relics were believed to have sailed miraculously, by themselves, along the AEgean, and reached, amongst other places, Sicily, (Lipari), Spain (Toledo), and an arm reached Canterbury in Alban-Britannia. At Canterbury,[4] St. Bartholomew's arm, which performed many miracles, appears to have been one of the main attractions for the pilgrims to that shrine, and gave its name to "St. Bartholomew's Hospital" in the High Street at Canterbury, "erected" [or rebuilt (?)] by Thomas Becket, about A.D. 1150, as an hostel for the poor Christian pilgrims of Britain in this forgotten era

---

1 Encyclop. Biblica, 489.
2 B.L.S., ix, 253.
3 Ib., 258f.
4 Canterbury, deriving its present name from the Anglo-Saxon title of Cantivara-byrig or "Burg of the Men of Cant or 'Kent'," was called by the Britons "Durwhern," which bears some resemblance to the "Tarves" of the Barthel Chapel.

of St. Bartholomew worship.[1] The Aryan Saint also gave his name to "Bartholomew Fair" (in Smithfield, London), which was the principal fair in England in the Middle Ages (from 1133 onwards) for cloth, pewter, leather and cattle and for miracle-plays; and St. Bartholomew's Priory on this site, and later St. Bartholomew's Hospital, was given the rights of sanctuary by Edward II. Perhaps the reason for Barthol Chapel, as well as St. Bartholomew's Day and Fair in the rest of Britain, falling into oblivion in the Roman Church, was the ignominy attaching to papacy through the infamous massacre on that day of the Huguenot Protestants in Paris in 1572.

Another medieval local "Bartholomew" of repute is found in the vicinity of the Newton Stone at Leslie on the Gadie River to the east of Mt. Bennachie (see map, p. l9). The founder of the Leslie family and Earl of Garrioch is called "Bart-olf" in a Charter of the, twelfth century, and is reputed to have been a Saxon or Hungarian notable who came over with the suite of the family of Queen Margaret, sister of Edgar Atheling and spouse of Malcolm Canmore;[2] or he may have been one of the many Anglo-Saxon refugees who were driven to Scotland by the Norman Conquest of England. It seems possible that this Bartolf or Bartholomew, as he is also called, and who became the Earl of Garrioch who founded the house of Leslie, or "Lesselyn" (as this name was spelt in the old Charters) may originally have borne this latter name as his real surname--"Lassalle" and "La Salle" being Germano-French names-and that he may have adopted, with his "Garrioch" title, the old traditional name of Part-olon or Bartholomew, still clinging to that locality. The fact that the old Barthol Chapel was outside Garrioch proper, and was not finally transferred to the Arbroath

1. It was the custom formerly in Brittany (or "Little Britain") for cataleptic patients to spend the night before St. Bartholomew's day dancing in the parish church--an infallible cure for fits. The custom is said not to be altogether extinguished in Brittany at the present day. (B.L.S., 160.) This custom of dancing with reference to fits suggests to me that "St. Vitus' Dance" possibly derives its name from the pagan Saint Burt or "Brit" or "Prwt," in which the r has dropped out, as in "Biddy" for "Bridget," especially as there is no reference to dancing or fits in connection with the youthful martyr St. Vitus in Gould's life of the latter.
2. W.A.H., 36.

diocese until 1189-1199, presumes that it was in existence before Bartolf's time.

The "Brude" title, also, of so many of the ancient historical kings of the Picts in Scotland-whose chief stronghold in the north of Scotland at the dawn of literary Scottish history in the sixth century A.D. was Aberdeenshire to Inverness - now appears to be clearly derived from this "Prwt" or "Prat," with variant "Brut," title of this early Phoenician "Part-olon, King of the Scots" of our monument.

When modern native Scottish history opens in the pages of Adamnan, the disciple and biographer of the Irish-Scot missionary prince Columba (b. A.D. 521, d. A.D. 597)[1] we learn that Columba, in his mission for the conversion of the pagan Picts of Scotland, visited, in A.D. 556, the king of the Picts named "Brude." This king whose name is also significantly spelt "Bruide" and "Brides," and latinized into "Brudeus" (parallel with "Brutus") resided in his fortress at Inverness, now called Craig Phadraig, on the Moray Firth-to which leads the old trunk road from Aberdeen which passes the site of the Newton Stone. Receiving Columba in a friendly manner, he invited him to a trial of skill against his Druid high priest; and on Columba defeating the Druid by his superior "magic," King Brude embraced Christianity and was with many of his subjects baptized by Columba-an event which, it should be noted, happened forty years before the arrival of St. Augustine in Britain to convert the English to

Christianity. He also granted Columba permission to open a missionary station and build a monastery at Deer, about twenty miles to the north-east of this stone; and he also confirmed Columba in his Possession of the Island of Iona. This latter incident indicates that King Brude or "Bruide" was king of the whole of Scotland and the Isles; and he held the Prince of Orkney hostage.

Significantly also, this kingly title of "Brude" or "Bruide," also spelt "Bridei, Bride, Brete and Breth,"[2] was used by the great majority of this King Prude's predecessors in the King-Lists of the Picts, as preserved in the Colbertine

1 A.L.R, 149f.
2 See S.C.P., 436.

MS. Codex.[1] This list, which is substantially identical with the versions of the same in the Irish Books of Ballymote and Lecan, extends from the first eponymous king of the Picts in Scotland, called "Cruithne," to Bred, the last king of the Picts, about A.D. 834.

This name "Cruithne" for the first king of the Picts in Scotland is held by Celtic scholars to be the Pictish form of spelling "Pruithne" or "Briton," on their theory that the Picts and Celts or Gaels substituted Q for P in their spelling of names, and also substituted B for P in such names-though it may be observed that Celtic scholars do not explain why the Picts and Gaels who had Q in their alphabet do not use it in spelling this name, but employ a C instead. If "Cruithne," however, really represents "Pruithne," as believed, then the first king of the Picts in Scotland bore a name substantially identical with "Prwt," the erector of the Newton Stone monument, and thus presumably was identical with him.

This "Cruithne" (or "Pruithne") is stated to be the "son of Cinge," and this is expanded by the Irish Book versions above cited into "Cinge, son of Luchtai, son of Parthi or Parthalan."[2] This last statement is interesting and important as connecting Cruithne traditionally with Part-olon-a name which we have seen was only a family title, his personal name being Itar. But this making him to be the third descendant from Partolan is presumably a gloss by later Irish scribes to suit the Irish tradition that Partolan settled in Ireland and died there, and that it was his descendants of the third generation who migrated to Scotland.

"Cruithne" (or "Pruithne") is followed in the Pictish king-list by the names of "seven sons" who are each supposed to have reigned consecutively after their father. But, as the Irish versions state, these names are those of the seven divisions or provinces of medieval Scotland, beginning

1. The "Colbertine MS." is a fourteenth-century Latin copy made at York of an earlier old Gaelic or Irish original written in the tenth century A.D., and is now in the "Imperial" Library, Paris (No. 4126). It contains the well-known "Pictish Chronicle," of which the best publisher) edition with translation is by W. P. Skene (S.C. P), where a facsimile of the most important part of the MS. is given.
2 S.C.P., 23 and 24.

with "Fib" or Fife, and including "Fortrenn" or Perth, and "Got" or "Caith" in the Irish versions, which is Caithness.[1] The Irish versions further state that all the seven divisions of North Alban were under the paramount rule of "Onbeccan, son of Caith."[2] This prominence

given to Caith (which, we shall see, is the tribal title "Catti") and his son indicates that the succession in Scotland passed from son to son, from the first king Fruithne (as Celtic scholars explain "Cruithne") who appears to be the Prwt (or Part-olon) of the Newton Stone, and that other four kings named with Onbeccan, after the seven provinces, were probably names in the contemporary branch dynasty in Ireland. The succession also in the case at least of the last two of these four kings, namely Gest and Wur-Gest or Ur-Gest, was clearly from son to son, as we shall see that the prefix Ur means "son of." This fact is of great significance, as showing that these early kings of the Picts succeeded in the paternal line and not in the maternal line, and were therefore presumably Aryan and not themselves Picts, which latter were in their matrilinear succession, which, we shall see, was a vestige of the primitive Matriarchist promiscuity of the Picts.

After these preliminary kings there now follows an unbroken line of twenty-nine kings of the Picts, each bearing the title of "Brude" or "Bruide"; and they are stated to have ruled jointly over both Hibernia and [North] Alban.[3] This remarkable list of "Bride" or "Bruide" kings is as follows, and it will be noted that some of the names are essentially Aryan[4] - the version in the Irish list, when differing in spelling from the Colbertine MS., is added within brackets:-

1. Brude Bont
2. Brude or Bruide-Pant(B.-Pont)
3. Bride-Ur-pant (-Ur-pont)
4. Bride-Leo
5. Bride-Ur-Leo[5] (Uleo)
6. Brude-Gant
7. Brude-Ur-gant
8. Brude-Guith[6] (Gnith)
9. Brude-Ur-Guith (-Ur-Gnith)
10. Brude or Bruide-Fecir (-Feth)

1. S.C.P. xxii; 4 and 24.
2. Colbertine MS. ed. S.C.P., 23.
3. Ib., 4 and 24.
4. Thus Leo, and Gant = Knut or Canut (?), Guth = Goth, and so on.
5. The Colbertine MS. reads here "Ur-leo;" see A.C.N., 137.
6. Ib. "Guith" and "Urgnith," 137, and Skene's eye copy facsimile also may be so read.

11. Brude-Ur-Fecir (-Ur-Feichir)
12. Brude-Cal
13. Brude-Ur-cal
14. Brude-Cuit[1] (-Cint)
15. Brude-Ur-Cuit (-Ur-Cint)
16. Brude-Fet
17. Brude-Ur-Fet
18. Brude-Ru
19. Brude or Bruide-Uru[2] (Ero)
20. Brude-Gart
21. Brude-Ur-gart
22. Brude-Cinid (Cind)
23. Brude-Ur-cinid (Ur-Cind)
24. Brude-Uip
25. Brude-Ur-Uip
26. Brude-Grid
27. Brude-Ur-Grid
28. Brude-Mund (Muin)
29. Brude-Ur-mund (Ur-muin)

In scanning this king-list it is seen that "Brude" or "Bruide" is clearly used as a title, prefixed to the proper personal name of each king. Indeed, the Irish text says, "And Bruide, was the name of each man of them, and of the divisions of the other men of the tribe (Cruithne)"[3] - and this latter statement is important as presumably meaning that the "other Cruithne men" also bore this title of "Bruide" or "Briton".

It is also noteworthy that all of the names after the first are in pairs, in which the second is formed by first surname repeated with the prefix Ur. This Ur presumably represents the Celtic Ua "a descendant or son"[4]; and, what is of great importance importance is that this practice is precisely paralleled in the Sanskrit and Pali king-lists of the Aryan Barat kings, which often

prefix Upa or "son of "[5] to the name of a king bearing the same name as his father. This fact now appears to disclose the Aryan source of the Cymric prefix Ap or Up in personal mimes, such as "Ap-John" or "Up-John," with the meaning of "Son of John." And it also proves that at least half (if not the whole) of these "Brude" kings were, like the first of the list, succeeded by their sons, i.e., by patrilinear succession.

Similarly, amongst the historical kings of the Picts, succeeding Columba's patron Brude (or "Bruide" or "Bridesh"),

1 A.C.N., 37, and Skene's eye copy also may be so read.
2 Ib. 137.
3 See Skene's translation op. cit. 26. The Irish text of the Books of Ballymote and Lecan is: "Bruide adberthea fri gach fir dib, randa na fear aile; ro gabsadar l. ar c ut est illeabraibh ua Cruithneach."
4 cp. C.A.N., 360.
5 Upa in Sanskrit and Pali = "below", "under", and when prefixed to personal names, as it often is, means "son", cp. M.S.D., 194.

who is surnamed "son of Malkom (or "Melchon" or "Melcho")," of 556 A.D,[1] are the following bearers of this title "Brude":-

Brude or "Breidei,"[2] son of Fathe or Wid, 640 A.D.
Brude or "Bredei," son of Bili or "Bile", 674-693 A.D., contemporary with and mentioned by Adamnan.
Brude or "Bredei," son of Derelei, 699 A.D.
Brude or Bredi or Brete, son of Wirguist or Tenegus, 761 A.D.
Bred or Brude, son of Ferat or Fotel, the last King of the Picts, 842 AD.[4]

Now, it is significant to find that, although these kings entitled "Brude," "Bruide" or "Bridei," were kings of the Picts -a race which, we shall see, were non-Aryan and pre-Briton aborigines-they themselves appear to have been not Picts in race but "Bart-ons" or Brit-on Scots, i.e. Aryans. The second of these later Brudes, or "Bredei-the-son-of Bili (or Bile)," was the son of the Scot king "Bili" or "Bile" (that is a namesake of the Phoenician Sun-god Bil or Bel of our inscription) who is called "King of Strath-Clyde" and whose dun or fort was Dun-Barton or The Fort of the Bartons (i.e., Barat-ons) or Britons on the Clyde. His son Brude or Bredei is called "King of Fortrenn" or Perth, indicating his residence there.[4] He had, besides, a kinsman who was also king and called "King Brude," who latterly assisted in the defence of Dun-Barton against the Anglo-Saxon invaders.[5]

This presumes that the people whom Partolon-the-Scot ruled from the Don Valley in the fourth century B.C. were also Picts; and that these later kings, bearing the title of Brudes or "Bruides," and claiming descent from "Pruithne," were of

1 He was born 504 A.D. and died 583. Another king "Bruidhi son of Maelchon was slain in battle at Coicin (Kincardine) in 752 A.D.," according to "The Annals of Tighernas," and in the same year "Taudar son of Bile" and king of Alclyde (or Dunbarton) died (S.C.P., 76). This king Bile (named after the Sun-god Bil) of Dunbarton died 722 and was succeeded by his son.
2 For these variant spellings of the name Brude or Bruide in the Colb. MS. and Irish books see S.C.P. 3 and 28 etc.; also "Register of the Priory of St. Andrew's." Fol. 46-49 in A.C.N. 145, etc.
3 See foregoing also A.C.N. 139-147. This last king of the Picts was succeeded in 843 by Kinade son of Alpin or Kenneth MacAlpin, whose sort was Constantine.

his kindred, if not remote lineal descendants; and that the confederacy between the Picts and the Scots, of which we hear so much in the history text-books, was a confederacy in which the Scots were the rulers and leaders in battle, and the Picts the subjects whom they had civilized, more or less. This relationship appears to have continued down to the ninth century A.D. when the Scot "kings of the Picts" were still using a dialectic form of the old ruling Aryan Catti title of "Barat," like the Aryan-Phoenician Khatti-Kassi king of our Newton Stone inscription, "Prat-(gya-) olowonie" or "Part-olon, King of the Scots," who, I find, also presumably bore the alternative title of "Cath-laun," as the first traditional king of the Picts (see Appendix II). And, is a fact, the Don Valley was an especial abode of the Picts in prehistoric times. The remains of their subterranean dwellings are especially numerous there.[1]

This now brings us face to face with the much-vexed and hitherto unsolved question "Who were the Picts?" This question, however, can be better tackled after we have examined through our new lights the traces of the prehistoric aborigines whom Part-olon found in occupation of Ireland, which was also a Land of the Picts.

1. Writing on "Picts' earth houses" J. L. Burton (Hist. of Scotland, i, 98) says "They exist in many places in Scotland, but chiefly they concentrate themselves near Glenkindy and Kildrumony on the upper reaches of the River Don in Aberdeenshire. There they may be found so thickly strewn as to form subterranean villages or even towns. The fields are honeycombed with them." And cp. J. Stuart on "Subterranean Habitations in Aberdeenshire." Archaeologia Scotica, 1822, ii, 53-8.

Chapter X

PART-OLON'S INVASION OF IRELAND ABOUT 400 B.C. DISCOVERS FIRST PEOPLING OF IRELAND AND ALBION IN STONE AGE BY MATRIARCHST VAN OR FEN "DWARFS"

Disclosing Van or "Fein" Origin of Irish Aborigines and of their Serpent-Worship of St. Brigid and of the Matrilinear Customs of the Irish and Picts.

"Two score days before the Flood,
Came Ceasair into Erin . . .
Ceasair, daughter of Bheata
The first woman Ban [Van ?] who came
To the Island of Ban-bha [Erin] before the Flood:"
KEATING'S Hist. of Ireland, 48-50.[1]

IN searching the Irish-Scot traditional records for references to Part-olon and his Phoenician invasion of Ireland, the relative historicity of a considerable part of the Irish tradition for the remoter pre-historic period, extending back to the Stone Age, becomes presumably apparent. Although the old tradition, as found in the Books of Ballymote, Lecan, Leinster, etc., is manifestly overlaid thickly with later legend and myth by the medieval Irish bards who compiled these books from older sources, and expanded them with many anachronisms and trivial conjectural details, introduced by uninformed later bards to explain fancied affinities on an etymological basis; nevertheless, we seem to find in these books a residual outline of consistent tradition, which appears to preserve some genuine memory of the remote prehistoric period. This enables us, in the new light of our discoveries in regard to Part-olon, to recover the outline of a seemingly genuine tradition for the prehistory of Erin and Alban, and for the first peopling of Erin in the hitherto dark prehistoric:

1. Ed. Joyce.

period of the later Stone Age, in the nomadic Hunting Stage of the early world before the institution of agriculture, marriage, and the settled life.[1]

Part-olon's invasion of Ireland (which, we have seen, occurred about 400 B.C.) is referred to in the Irish-Scot books as "the second" of the great traditional waves of immigration which flowed into that land.[2] The first of these traditional waves of immigration into Old Erin, in so-called pre-diluvian times, is of especial interest and historical importance, as it seems to preserve a genuine memory of the first peopling of Ireland in the prehistoric Stone Age.

This first traditional migration of people into Erin is significantly stated in the Irish-Scot records, as cited in the heading, to have been led by a woman, Ceasair or Cesair. This

tradition of a woman leader appears to me to afford the clue to the matrilinear custom (or parentage and succession through the mother and not through the father), which "Mother-right," according to the Irish and Pict Chronicles, prevailed in early Erin (see later). This custom is admittedly a vestige of the primitive Matriarchy, or rule by Mothers, which was, according to leading authorities, the earliest stage of the Family in primitive society, in the hunting stage of the Stone Age, when promiscuity prevailed in the primeval hordes before the institution of Fatherhood and Marriage (see Fig. 20 for archaic Hittite rock-sculpture of a matriarch).

This tradition, therefore, that the first immigrants to Ireland were led by a woman is in agreement with what leading scientific anthropologists have elicited in regard to primitive society, and is, therefore, probably a genuine tradition. It is also in keeping with the first occupation of Erin having occurred in the Neolithic or Late Stone Age period (a period usually stated to extend from about 10000 B.C. to about 1,500 B.C. or later), as is established by the archaeological evidence in Ireland. It is also in agreement with the physical type of the early aborigines of

1. This chapter was written before the appearance of Prof. Macalister's work on Ancient Ireland, and is in no way modified by the latter.
2 Book of Invasions by Friar Michael O'Clery, 1627, based on Book of Ballymote fol. 12, and Book of Leinster, etc.; B.O.I., 14, etc.; and K.H.I.J. 63.

Hibernia, as elicited by excavations, and of the bulk of the present-day population, who are mostly of the dark, smaller-statured, long narrow-headed "Iberian" or "Mediterranean" type (see Chapter XII.), as opposed to the element of the tall fair Aryans, the Irish "Scots" of Bede and other early writers, now presumably located mostly in Ulster.

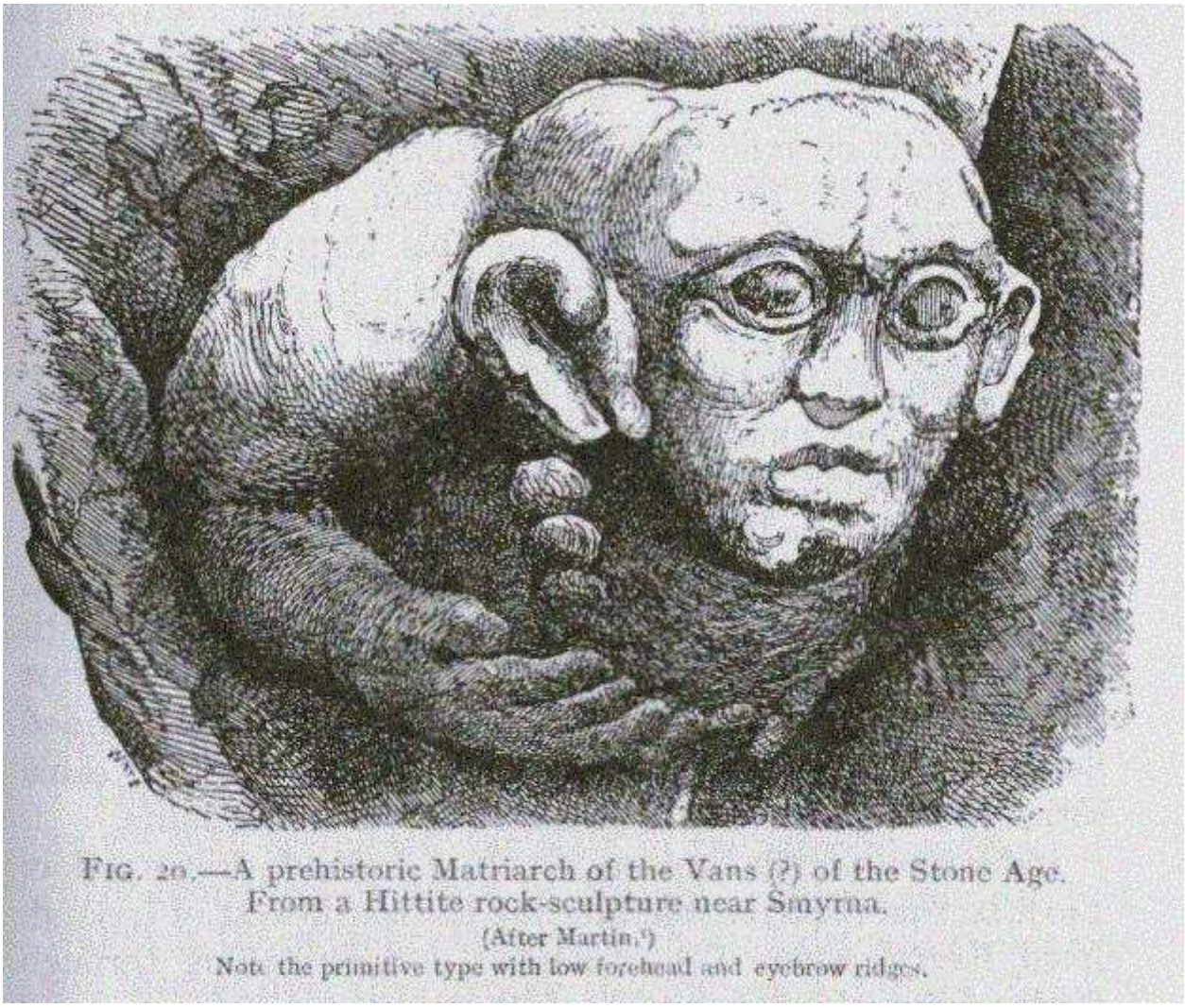


FIG. 20.—A prehistoric Matriarch of the Vans (?) of the Stone Age.
From a Hittite rock-sculpture near Smyrna.
(After Martin.[1])
Note the primitive type with low forehead and eyebrow ridges.

FIG. 20.-A prehistoric Matriarch of the Vans (?) of the Stone Age.
From a Hittite rock-sculpture near Smyrna.
(After Martin.[1])
Note the primitive type with low forehead and eyebrow ridges.

The name of this first Matriarch of Erin "Ceasair," appears to be cognate with "Kvasir" of the Gothic Eddas, who was the "wise man" of the sacred magic jar or cauldron, and a hostage given by the Wans, Vans or "Fens" (presumably the "Fene" or "Fein" title of the early Irish) to the Goths.[2] While the Matriarch of the Vans and priestess

1. This rock-cut bust was carved at the entrance to a sacred grotto, presumably of the Mother-cult, near the alpine village of Buja, to east of Smyrna, and near Karabel, with its Hittite sculpturings. Its drawing by A. Martin is given by Perrot (P.A.P. 68).
2. AYE, 160 etc; and VD. 361.

of the cauldron, was herself the "wise-woman" or wizardess and priestess of the Serpent and other demonist totemistic cults in primitive tunes-cults which survived into the modern world as witchcraft.

This Matriarch Ceasair, or Cesara, is reported to have landed with her horde at Dunn-m Barc or "The fort of the Barks or [Skin-] Boats," now Duna-mark in Bantry Bay on the south-west

coast of Erin- the bay adjoining Part-olon's traditional landing place at Scene in Kenmare Bay. This name "Bantry Bay," means "Bay of the Shore of the Bans,"[1] and is in series with "Fin-tragh Bay" or Bay of the Shore of the Fins further north, in which "Ban" or "Fin" appears to be an ethnic title of this matriarchist horde. The next neighbouring town on the east is Ban-don or "Town of the Bans," with a river of that name, which attests the great antiquity of that title; and to its north is Ban-teer, and further east along the south coast is Bann-ow River, and the Bann River in Wexford, which, we shall see, is associated with a stand made by the tribe of this matriarch against later invaders, and the Boinne or Boyne River on the east coast, admittedly named after the River-goddess "Boann," with the old Irish epic town of Finn-abair (or Fenn-or),[2] and vast prehistoric dolmen tumuli at New Grange with intertwined Serpent symbols,[3] all presumably belong to this same series of the Ban, Fen or Van horde, or its descendants.

Indeed, we find in Ptolemy's map of Ireland, drawn before 140 A. D., that the tribe inhabitating the south-west of Ireland, from Kerry, where Cesair landed, and extending through Cork to Waterford were still called by Ptolemy "Ioueoni-oi" [4] (i.e. "Weoni" or "Veoni," the Greeks having no W or V) which we shall see is a dialectic variant of "Wan," "Van" or "Ban." And the chief seat of Cesair's descendants at the epoch of Part-olon's invasion of Erin, and where he defeated these aborigines, was called "The plain of Itha,"

1 Trag or Tracht = "shore or strand," compare CAN., 359.
2. See J. Dunn Tain bo Cualange (from Book of Leinster) 1914, 377.
3. C.N.G., several specimens.
4 P.G. lib. secundus, C. ii, p. 29; and map I (p. 2) in Europa tabula. This map with a Greek verse is reproduced in British Museum Early Maps No. 3 postcard series.

which was thus presumably so named after "The plain of Ida," which in the Gothic Eddas was the chief seat of the Van or Fen Matriarch and her Serpent-worshipping dark-complexioned dwarfs.

The name "Ban" or "Bean," by which this Irish Matriarch as well as her country is called,[1] literally means in Irish "Fian," "female" or "woman," and is thus probably cognate with the matriarchist tribal title of Van or Wan and Fene; and its cognate is applied to the traditional aboriginal dwarf people of both Ireland and Alban, who were popularly associated in legends and myth with the Picts.[2] It also seems to be the source of the later popular term "Fene" or "Fein" for those claiming to be aboriginal Irish. Those primitive Fenes, Fins or Bans appear, I think, to be clearly the primordial, aboriginal, dark dwarf race "Van" or "Fen" in the Gothic Edda Epics, who were the chief enemies of the Goths, in the solar cult of the latter. And, significantly, this primitive dark race of Van of "The plain of Ida" is called in the Eddas (which I have found to be truly historical records of the rise of the Aryans) "The Blue Legs,"[2] implying that they painted their skins with blue pigment, which suggests that they were the primitive ancestors of the "Picts," as they now are seen to be.

This same "Van" or "Ban" people, moreover, were, as we shall see clearly, at least in the later Stone Age, the early aborigines of Alban or Britain. Their name survives widely in the many prehistoric earth-work defensive ramparts and ditches over the country, still known as "Wans' Ditch" or "Wans' Dyke"[4] used synonymously with "Picts' Dyke."

1. In addition to the Ban and Fin local names noted, it will be seen in the text cited in heading that the whole of Ireland was called "Ban-bha" or Ban the Good (?)."
2 M.F.P. passim.
3. "Blain legiom" in Volu-spa Edda, E.C. 1. 20, and cf. Ed. N., p.2, verse 9, and Ed. V.P., i, 1941, 38.
4 P.E.C. 3, p. xiii., notes that those Wans' Dykes which have been excavated were "Roman" or "post-Roman" in the cultural objects found. This, however, merely implies that these prehistoric Wans' Dykes which are in best preservation occupied such good strategic positions that they were utilized by the Romans and in post-Roman times, just as we shall find the Romans utilized old pre-Roman Briton roads, such as "Watling Street," by repairing and appropriating them.

This ancient ethnic name of "Wan" or "Ban" also survives broadcast in many places in Britain especially in the neighbourhood of these old Wan's Ditches and subterranean "Picts' Houses," and the so-called, though erroneously so, "Early Briton settlements."

Instances of the survival of such ancient "Van" and "Ban" names in Britain are cited below. In examining these series of the ethnic name "Van" in different dialects we shall see the dialectic equivalency of the labials B, P, F and V and the interchange of the latter with W, the OU or IOU of the Greeks, which are all dialectic variations in spelling the same name, well recognized by philologists.

[Instances of the survival of these "Van" and "Ban" ethnic names in Britain are seen in the following:-Wan-stead near Houndsditch east of London, Wands-worth, Fins-bury, Finchley, Banbury, with its legend of "an old woman," Wantage, Wainfleet on the Wash, Wensley, Winslow, Win-chester, the Venta or Vends of the Romans, Win-Chelsea, Windsor, Ventnor, Wendover, Windermere with Wans' Fell Pike, numerous Ban-tons, Bangor or "Circle of the Bans" on the Welsh coast, with so-called "Druid" circles and its namesake on Belfast Loch, and Ban-chory in Aberdeenshire with the same meaning and prehistoric "circles" and an early seat of the Picts.[2] And there are several Roman station names at important pre-Roman towns and villages bearing the fore-name of "Vindo" and "Venta" in series with Pent-land as an ancient title for Mid-Scotland, surviving in the "Pent-land" Hills of Lothian, and in the "Pent-land" Frith for the sea-channel on the extreme north of Britain, which "Vent" and "Pent," we shall see, is in series with "Vindia" as an ancient title of a Western Van region in Asia Minor. (see Map).

In Wales the famous "Van Lake" was until lately a place of popular pilgrimage for the Welsh, and significantly it was sacred to a fairy Lady of the Lake,[3] presumably a deified Van matriarch-priestess; and South Wales, in which it was situated, was called Vened-ocia or Vent-aria[4] (the Gwynned of the Welsh), and the ancient Briton capital there, Caerleon, was called by the Romans "Venta Silurum"; and Gwent, i.e.,

1. See also M.I.S., 295.
2. The first Christian missionary to the Picts, St. Fernan, a disciple of Paladius, died here in 431 A.D.
3. R.H.L., 422.
4. S.C.P., 153, as late as the twelfth century A.D.

"Went," was a title for the whole of Wales.[1] And the, "Guenedota" or "Uenedota" of Ptolemy appears to be Cumbria.

In North Britain also, in Roman times, were many stations at pre-Roman towns bearing the prefix Vinda or Vindo, of which two were at the Tyne end of Hadrian's Wall, which is sometimes called locally "The Picts' Dyke," namely at Vindo-bala in the line of the wall, and Vindo-mora in its south and not far from the earth-works called "Early Briton settlements" in

Northumbria. In Ptolemy's map, which from its practical accuracy remained the old navigating map up till about the fifteenth century, are several important Ban, Vin or Fin towns and peoples which have since lost that title. Thus inland from the Solway, a chief town of the Selgove (who, we have seen, were the "Siliks" or "Cilician Britons") was named "Bantorigon" (with the prefix Kar, i.e. Caer = "fort"). In the Frith of Clyde, or "Clota" of Ptolemy's map, Vindogara appears to have been the ancient name of Ayr or Ardrossan; and Vanduara was the name of Paisley, where the old local name for the Cart River on which it stands was Wendur (or Gwyndwr).[2] Banatia was the chief town inland between the Clyde and Fife, and there are more than one Vinnovion. In modern times, besides the survival of several Ban-tons, Findon or Findhorn, several bays called Fintry, Loch Fin or Fyne, are the Pent-land Hills in the Lothians, centring at Pennicuick, and on the extreme north the "Pent-land Frith."]

These latter facts suggest that the whole of North Britain, from at least the Lothians to Caithness, if not the whole of Britain, had formerly been known as "The Land of the Pents, Venets, Bans, Fins or Vans." Indeed, as we shall see later, the old name for Ancient Britain as "Al-Ban" means probably "The Rocky Isle of the Van or Ban."

The "Finn-men" pygmies also, in their skin-boats, of Orkney and Shetland tradition and legend, who were the Peti (or "Picts") dwarfs whom Harold Fair-hair is said to have exterminated in Shetland, and who, according to local tradition, were the ancestors of the small dark element in the Shetland population,[3] were obviously, I think, of this same prehistoric dwarf matriarchist race of Van or Fen, of whom Cesair in the later Stone Age led a horde from Alban into Bantry Bay and first peopled Ireland.

---

1 RHL 499, where "Nether Gwent" is used for South Wales, and pre-supposes an "Upper Gwent" for North Wales.
2 MIS. 197, 326.
3 MIS., 140.

Similarly, stretching across the continent of Europe eastwards, I find traces of the prehistoric presence and presumable routes of migration for the east, of this primitive dark dwarf race of Vans or Fens by the tracks left by their old ethnic title in place, district and ethnic names, which have persisted many millenniums after the primeval sway of these primitive Van hordes had been swept away by countless later waves of new invading tribes of different race and higher culture who dominated these primitive people, but yet retained many of the old Van place-names containing that ethnic title.

An early and presumably the original chief centre of dispersion of the main horde of dwarf Vans in the Stone Age was, I find from a mass of evidence which cannot be detailed here, the shores of the inland sea or great Lake of Van in Armenia, on the west flank of Ararat at an elevation of 5,200 feet above the sea (see map and Fig. 21).

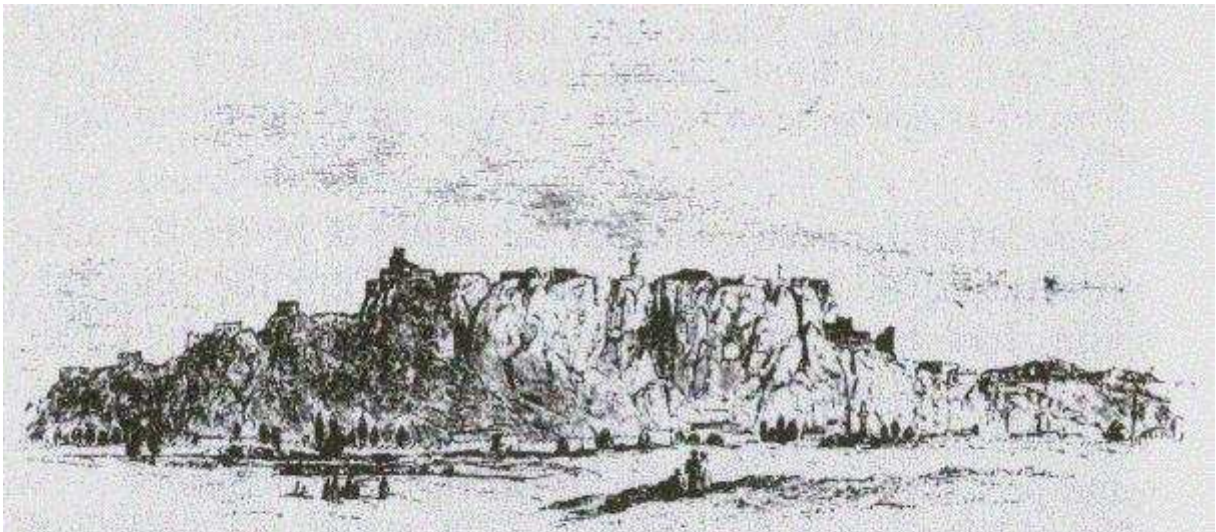


FIG. 21.—Van or "Biana," ancient capital of Matriarch Semiramis and "The Children of *Khaldis*" on flanks of Ararat.
(After Miss Bishop).
(This represents the modern city founded on that of the Hittites and Greco-Romans).

FIG. 21.-Van or "Biana," ancient capital of Matriarch Semiramis and "The Children of Khaldis" on flanks of Ararat.
(After Miss Bishop).
(This represents the modern city founded on that of the Hittites and Greco-Romans).

Lake Van, which is about twice as large as the Lake of Geneva, was traditionally the common head-water source of both the Tigris and Euphrates Rivers of Mesopotamia, until separated by a prehistoric volcanic upheaval, and the local geological and topographical conformation of those regions

1 Details in my Aryan Origins.

is in keeping with this tradition. The large town of Van and its lake thus stands on the old land-bridge connecting the three continents of Europe, Africa and Asia; for Asia Minor is west of the Caucasus, and in its flora and fauna, and also geologically, is part of Europe rather than Asia proper. Situated on the great immemorial trade-route running east and west between Europe and Asia, it was traversed by Xerxes and his famous Ten Thousand, and an actual inscription by that Persian emperor on his hasty return from the Grecian campaign and Hellespont in 480 B.C. is engraved on the citadel rock there, showing the directness of the route to Europe. And significantly the founding of the town of Van is ascribed by Armenian tradition to Semiramis, that is, the great legendary Queen-matriarch of prehistoric times. And this part of Eastern Asia Minor was a centre of the Matriarchist cult of the Mother-goddess and her "Galli" priestesses down to the Greco-Roman occupation.

These matriarchist aborigines of Van, disclosed to be presumably of the primitive stock of the pre-Aryan Fein, are called "Biani" in the cuneiform inscriptions of their Hittite rulers about the ninth century B.C. **They are also called therein "The Children of Khaldis,"[1] or "Children of the River"-which title we shall find, is apparently the source of the names**

"Chaldee," "Galatia" and "Kelt," and anthropologists find that primitive men distributed themselves along the river-banks, and were literally "Children of the River." These Van or Biam were clearly, I find, the "Pani" aborigines of the Indian Vedic hymns and epics who opposed the Early Aryans in establishing their higher solar religion before the departure of the eastern branch of the Aryans to India. They were possibly also, I think, the remote prehistoric originals of the "Fan" barbarians, as the Chinese still term generally the barbarous tribes on the western frontiers of the Celestial Empire, as far at least as Asia Minor.

In physical appearance the primitive Vans, as the "Pani" of the Vedas and epics, are described as "dark or

1 S.I.V., 1882, 454, etc.

black-complexioned" and "demons of darkness" who lived with their cattle in caves. **They were presumably of the smallish-statured, dark, long-headed "Dravidian" tribes of Indo-Persia, akin to the Iberian type, and represented by the present-day nomadic Yuruk and Gipsy tribes of Van and the adjoining region of Armenia, as opposed to the modern "Armenians" in that region, who are one of the intruding round-headed Semitic races which swept into Asia Minor in later times, making it a medley of diverse races.**

The westward line of migration, in the Stone Age period, of these primitive hordes from this early centre at Lake Van, when scarcity of food and pressure of over-population set them "hunger-marching," appears to be indicated, I think, by a more or less continuous chain of their ethnic name left along the trail of their movements from Lake Van westward, through Asia Minor to the Dardanelles and Bosphorus, and across Europe to Alban or Britain, (see map). This line of "Van" and "Khaldis" or "Galatia" names extends along the Upper Euphrates to the Halys Valley of Cappadocia, to Galatia and along the "Vindia" hills to Phrygia and the old "Phrygian Hellespont" and Bosphorus, and across those straits along the Danube to Vienna and Austrian Galicia to Fin-land and the southern shores of the Baltic and westwards to Iberia and Iberian Galicia and Gaul, and thence to the British Isles.

Remains of an interesting survival of the warrens of these primitive cave-dwelling Vans are found still tenanted at the present day, on this westward route at Venasa (modern Hassa) to the west of the crossing of the Halys River (Turkish, Kizil Irmak) and south west of Caesarea (or Kaisarie), in the south west of Cappadocia, on the ancient trade route to the sea through the Cilician Gates of the Taurus.[2] Here in the great plain, studded with cliffs of soft dry volcanic rock, an area of "about fifty miles each way" is honeycombed with countless caves and subterranean branching burrows, resembling generally the "Picts' houses" and the so-called,

1. See on these tribes Prof. P. v. Luschan, Early Inhabitants of Western Asia, in JRAI, 1911, 228, 241.
2. MHA., 167, etc.

but wrongly so, "Early Briton settlements" found in Britain. **These cave-dwellings and burrows in the Venasa district are still occupied to the present day by swarms of a nomadic people commonly known to Europeans as "The Troglodytes (or 'Cave-dwellers') of Cappadocia." These people live of choice in these old burrows, like conies.**

They are reported by travellers to be in appearance a race distinct from other modern races in Asia Minor, but have not yet been examined by anthropologists. From the name of their district "Venasa" and their cave-dwelling habits, they are presumably an isolated detachment of the primitive Van horde, which has become hemmed in and stranded by the passing tides of alien invaders which have swept over that land in later ages, from East and West. A recent visitor to these cave- dwellers, Mr. Childs,[1] gives graphic descriptions of these people and their warrens, from which the following account of one of the burrows is extracted:-

"It, too, was honeycombed with passages and cells, of which some had been exposed by weathering as in the cliff. While I looked at this primitive dwelling, something moved in a hole close to the ground, and the head of a chubby brown-faced child appeared. It came out as much at home and unconscious of its surroundings as a slum-child in an alley; but on seeing me drew back out of sight with the startled manner and instant movement of a wild animal."[2]
After such a picture of the subterranean lairs of the primitive Van in "The Land of the Hittites," we can better understand how the highly-civilized ruling Aryan race, the Hitto-Phoenicians, living in fine, timber-built houses above ground, should distinguish themselves from the lowly aboriginal cave-dwellers by the epithet "Mansion-dwellers"- Khilani or "Gyaolowonie."

The chain of Van names left by the various swarms of these Van hordes of hunters in their progress westwards from the Van Lake region of Asia Minor into Europe and up the Danube valley by Vienna and its "Vanii regnum" or "Kingdom of the Vans," and Wend-land of Germany to

1. W. J. Childs Across Asia Minor on Foot 1917, 217, etc.
2. Ib. 227.

Fin-land, and westwards to Vannes, the port of the Veneti in Brittany bordering Alban, seems evidenced by the following amongst other such names, ancient[1] and modern, surviving even in regions where the dark Van dwarfish type is no longer prominent, or has been swept away (see map).

Vanand was the Greco-Roman name for the district between Van and the Upper Halys at Sivas.[2] Vanota was at the crossing of the Halys near Caesareia on the border of Galatia, where St. Gregory wrote his twentieth epistle and noted that the name "Vanota" was not Greek, but native Galatian.[3] In Galatia, Vindia on the old Hittite royal road to Ephesus and the Bosphorus,[4] and Fanji.[5] In Phrygia, Oinia or Vinia,[6] and Panasios, and to the south Oionandos or Vinandos in Cilicia, Bindeos in Pisidia, and Pinara in Lycia.[7] On the Hellespont, Banes with its lake on inner end (modern Bari),[8] and Pionia in Troad on flank of Mount Ida on Sainnos River.[9] On the Bosphorus, Pandicia or Pantichion, the first stage on ancient road from Rum (or Constantinople) to Asia Minor; and all in the traditional area of the Matriarchic Mother-cult and "Amazons."

Across Europe from the Hellespont and Bosphorus, up the Danube valley, the undoubted Van names in various dialectic forms are especially abundant. Wien or Vienna, the Vindo-bona of the Romans Nvith its "Vanii Regnum" or "Kingdom of the Vans" still preserves the name of its original settlers. To its south is Veni-bazar in Albania and in Roman times the Vennones and Pannonii tribes of the Vindelici race, which included the Briganti (i.e. Phrygian Vans), peopled the Upper Alpine Danube to the Rhine.[10] North of Vienna along the Upper Danube

was located the old Wend tribe, extending across Austrian Galicia and Bohemia to Eastern Germany, with several " Vend " place names, to the Baltic opposite Fin-land. And, regarding the latter name, it now appears possible that the modern stigma attaching to the name "Fin" may be owing to an old tradition based on the forgotten memory of the lowly origin and status of the race formerly bearing that name.[11] The whole southern

1 The old Greco-Roman records for Asia Minor, derived from Ramsay's Historical Geography (R.H.G.), are mostly those of ancient Byzantine bishoprics and important mission stations.
2 R.H.G. 290, who finds that that district extended from Kars to Sebasteia (Sivas).
3 Ib. 288.
4 Ib. 142.
5 Ib. 226 and 405.
6 Ib. 144.
7 Ib. 386.
8 Ib. 159, etc.
9 Ib. 155.
10 S. 206: 4, 6, 8.
11 There are now two racial types in Fin-Land, the tall, fair, long-headed Aryan type, and the short, darker, round-headed Slav or "Alpine [Swiss]" type, neither of whom are of the dark, long-headed type of the Van dwarfs who were of the Dravidian or "Iberian" type.

coast of the Baltic from Sarmatia westwards to Denmark was occupied by the Venedae and Vindili tribes (with a sound bearing the name Venediicus).[1] In Iberia also the Viana port on the Linia river and another Viana in the Eastern Pyrenees may possibly preserve this ethnic name. Similarly may the Vienne and Ventia on the Rhone, Vanesia in Aquitania, retain that name ; and clearly so Vannes, the capital of the Veneti of Brittany in Gaul, who gave Caesar so much trouble and who were tributaries or allies of the Britons. Their capital is significantly the site of vast prehistoric dolmens and menhirs, a class of funereal monuments which was prevalent amongst the later Vans or Feins and their descendants in the British Isles under Briton rule. Into Alban, latterly called "Britain," these nomad hunting hordes of primitive Matriarchist "dwarfs" from Van probably began to penetrate before the end of the Old Stone Age, as the receding glaciers withdrew northwards from the south of what is now called England and uncovered new land. They appear to have been the small-statured prehistoric race whose long-headed skulls (see Fig. 22) are found in the ancient river-bed deposits and caves, associated with weapons and primitive "culture" of the Old Stone Age, and also in some of the long funereal "barrows" of the New Stone or Neolithic Age, which latter is generally held to have commenced in North-western Europe about 10000 B.C.

The first hordes of these Van "dwarfs" probably crossed from Gaul by the old land-bridge which still connected Alban with the continent. They appear to be presumably the oldest inhabitants of Alban (excluding the few stray earlier forms of taller and broader-browed man of whom traces have been found in the south of England in the older Stone Age period) and so may perhaps be practically regarded as the aborigines of Alban. Indeed, the name "Alban" seems to me possibly coined from their ethnic name Van, Bian or Ban, with the prefix Al, as Ail in Celtic means "Rock," cognate with Chaldee al, ili, ala "high mount"[2] and English "hill"; so that "Al-Ban" might thus mean "The Rock (Isle) of the Ban or Van."[3] It is this rocky

1. See Ptolemy's map and D.A.A., pl.5.
2. A.D. 41.
3. An eponymic traditional source for "Albion" is referred to later.

aspect of North Britain, at least, which impressed Scott in his well-known lines

"O Caledonia! stern and wild,
Land of the mountain and the flood."[1]

And "Alban" for long remained a popular title for Scotland, after "England" had replaced "Alban" or "Albion" for South Britain.

Many millenniums must have elapsed after their arrival in Alban, before the small herds of such primitive dwarf nomads filtered through the river-valleys of Alban and into the enlarging northern land left by the retiring glacial climate and rising beaches. And many more millenniums must have elapsed before such a rude land-people, under pressure from behind by succeeding waves of fresh herds from the continent, would venture to migrate to Ireland across the sea, which would however be narrower at that period. When ultimately hard pressed and hemmed in by enemy clans against a narrow sea-board, it is conceivable that a small horde of these Matriarchists, seeking escape from annihilation, may have ventured out to sea in their small skin-boats for refuge in outlying islands, and eventually reached Erin. And such were probably the circumtances, I think, under which the Matriarch Cesair and her herd reached Bantry Bay in Erin in the later Neolithic Age,[2] where, safe from hostile pressure, they naturally would name that island "The Good Ban Land," (Ban-bha). The first of these Ban or Van or Fene Matriarchs in Ireland, Cesair, presumably brought with her to Ban-try Bay or "The Bay of the Shore of the Bans," the two especially sacred fetishes of the Van Matriarchist Serpent-cult, the Magic Oracle Bowl or Witches' Cauldron (Coirean Dagdha or "Churn of Fire"[3] of the Irish Celts), and Fal's Fiery Stone

1. Scott, Lay of the Last Minstrel, vi, 2.
2. From the traditional landing place being on the south-west corner of Erin, it is possible that she and her herd started from Vannes on the western coast of Brittany or lands End; but more probably from Wales.
3 "Dagda" is usually rendered "the good hero," from Celtic dag, "good" but it seems to me more probably to be derived from daig "fire, flame."

(Lia Fail of the Irish Celts).[1] These fetishes figure freely in the later Irish legends and myths, although they do not appear to be expressly mentioned until a later period, after Part-olon's invasion, when they are in the hands of a later branch of the same Serpent-cult people called "The tribe of the goddess Danu" (Tuatha de Danaan), who, significantly also are stated to have migrated to Ireland from Alban. This tradition of the existence of these two Matriarchist Van fetishes amongst the prehistoric Feins in Ireland is of great importance for the origin of the prehistoric Serpent cult in Ireland, and it affords additional proof of the identity of the prehistoric Fein Matriarchist immigrants into Ireland with the prehistoric Matriarchist Van or Fen dwarfs of the Van district of Asia Minor, as described in the Gothic Eddas. These Gothic epics-which, after detailed analysis, I find to be truly historical Aryan records of the establishment of the First Civilization in the World-make frequent reference to the use of the Magic Oracle Bowl or Witches' Cauldron for divination as a special utensil of the Serpent-worshipping Matriarchists in Van and Asia Minor and Chaldea. This magic bowl was especially associated with Kvasir, the namesake of Cesair, as already noted. And Fal's Fiery Stone was the materialized thunderbolt of the Dragon serpent of Lightning, and the invincible magical weapon of Baldr, the son-consort and champion of the Van Matriarch in the Eddas; and his exploits therein as the champion of the Matriarch correspond generally with those of his namesake Fal in the Irish legends. This identity of the Irish Fal with the Van leader Baldr of the Eddas is further seen in the frequent title of the champion of the Irish Feins as "Balor of

the Evil Eye." So intimately was Fal identified with the early Ireland of the Feins that Erin was called "Fal's Isle" (Inis Fall); and "Fal's Hill" was the title of the sacred hill at the ancient capital, Tara.

1. In the later Irish legends Fal's Stone, essentially a missile, is made to be a fetish oracle, which cries out on the Coronation Day of the Celtic kings, and hence is supposed to be the Coronation Stone carried by the Scots from Ireland to Scone and afterwards taken to Westminster, as "The Coronation Stone." See Skene "The Coronation Stone."

This early introduction of the Serpent-cult and its fetishes into Ireland in the Stone Age by these Matriarchist Vans now explains for the first time the real origin of the numerous traces of Serpent-cult in Ireland and Alban in prehistoric and early historic times-the many prehistoric sculptured stones carved with effigies of Serpents, the interlacing Serpent-coils as a decorative design on prehistoric stone monuments and on monuments of the Early Christian period, and the numerous references to Serpents and Dragons in Ireland and Alban in the early legends. It also explains the tradition that "St. Patrick-the-Cat" (or Khatti or Scot) banished Snakes from Ireland by the Cross, or in other words banished the old Matriarchist Serpent-worship by introducing there the Religion of the Cross in 433 A.D. The later title also of "Brigid" (or "Bridget") for the female patron saint of the Irish and the Picts, which is usually supposed to have arisen with a more or less mythical Christian nun in Ireland, who is supposed to be buried in the same tomb as St. Patrick, is now seen to be obviously the transformed and chastened aboriginal old matriarch wizardess who in the Gothic Eddas is called Frigg, or Frigg-Ida, the "Mother of the Wolf of Fen" of the pre-Gothic or pre-Aryan aborigines of Van. Brigid is still given precedence as a "wise one" or wizardess over St. Patrick in the eleventh century "Prophecy of St. Berchan":-

"Erin shall not be without a wise one
After Bhrigde and St. Patrick."[1]

Her alternative title also as "St. Bride" is confirmatory of this origin, as "Bride" was a usual title for Mother Frigg and her wizardess sisterhood priestesses in the Eddas. These sister wizardesses are often collectively called in the Eddas "The Nine Mothers" or "The Nine Maidens"; and are described in the Welsh and other Celtic legends as "The Nine Witches of Gloster," feeding with their breath the Fire in the Cauldron of Hell.[2] This now accounts for the many

1. S.C.P., 89. 2 R.H.L., 372.

prehistoric monoliths and series of nine standing stones, called "Maiden" Stones or "The Nine Maidens," still standing in many parts of Ireland and Britain. These Maiden Stones symbolized the old Van Matriarchs, who are called "The Nine Mothers" in the Eddas, and who were afterwards idealized into Virgin Mothers and accorded divine honours by their Van votaries. And their idol-stones are often decorated with effigies of the Serpent. This now appears to explain the prehistoric Van origin of the "Maiden Stones" of the pre-Aryan period, so numerous throughout the land; as, for instance, "The Maiden Stone" standing at the foot of Mt. Bennachie to the west of the Newton Stone, and also "The Serpent Stone" monolith with large sculptured Serpent, which stood not far from the site of the Newton Stone, and now placed alongside the latter. It also accounts for the first time for the frequency of the name "Bride" in early Christian Celtic Church names in Scottish Pict-land as well as Ireland, as

"Kil-Bride" or "Church of Bride." It now becomes apparent that on the introduction of Christianity into Britain the old pagan Matriarchist goddess "Brigid" or "Bride" of the aborigines was for proselytizing purposes admitted into the Roman Catholic Church and canonized as a Christian saint, and appropriate legends regarding her invented. The descendants of the Irish Matriarch Cesair and her horde appear to have been called Fomor, or Umor.[1] This seems evidenced by the tradition that Cesair's was the first migration of people into Ireland and that the second was that of Part-olon, and that the latter was opposed by the ferocious tribe of "demons" called Fomor. The tribal name "Fomor" has been attempted to be explained by conjectural Celtic etymologies variously as "Giants" and conflictingly as "Dwarfs under the Sea."[2] "Fomor," I find, however, is obviously a dialectic variant of the name of a chief of a clan of the dwarf tribes of the Vans,

1. Also written Ughmor. K.H.I., 68., etc.; and see R.H.L., 583.
2. The Fomors have been conflictingly called both "giants" and "dwarfs under the sea" by different Celtic scholars seeking conjecturally for a meaning of the name by means of modern Aryan-Celtic speech, but these meanings are admittedly mere guesses. See R.H.L., 591.

called in the Gothic Eddas "Baombur";[1] and it is noteworthy that these dwarf tribes were of the race of "The Blue [painted] Legs,"[2] that is, presumably, the primitive, painted Picts. It is probably a variant also of the name "Vimur" which occurs in the Eddas, as the name of the river-the Upper Euphrates, the modern "Murad" which separated the Van territory from that of the Goths, and the ford at which was the scene of battles between the Goths and the Vans,[3] presumably the seat of Baombar and his tribe. These Fomors, who opposed Part-olon on his landing in Ireland, are reported to have been ferocious "demons," and significantly they were led by an ogre and his Mother.[4] This is clearly a memory of the Mother-Son joint rulership of Matriarchy, wherein the favourite son-paramour, who in the Eddas is called Baldr, was the champion of the Matriarch and her tribe for offensive and defensive purposes. This Fomor son-leader was called "The Footless,"[5] which is a designation of the Serpent, and there are references to the Fomors and their allies having Serpents and Dragons as their defenders.[6] Significantly also he is frequently called in the later records of the Fomors by the name of "Balor of the Evil Eye," which equates with the title Baldr, the son-champion of the earlier Van Matriarch, and the "Fal of the Fiery Stone" weapon. That these Fomors of the primitive horde of dark, dwarfish "Khaldis" or Bans, Vans or Fens, under the Matriarch Cesair, who first peopled Erin in the Stone Age, were and continued to be the real aborigines of Ireland, and were the ancestors of the later "Fenes," seems evidenced by the fact that they appear and reappear in all the accounts of the invasions subsequent to Part-olon's invasion, as the resisters of the various intruding invaders. Their leader also

1 Volo-spa Edda Codex Regius, p. i, l. 24.
2. See previous references on p. 95.
3. Ed.N. 313. "Farma-Tyr" or "Farma of the Arrow," a title of Wodan as the opponent of the Goths, may also be a dialectic variant of the same name "Fomor."
4. K.H.I., 68, etc.
5. "The Footless"-Cichol Gri cen Chos in text cited by R.H.L., 583.
6. R.H.L., 641.

continued to bear the old Van champion's title of "Balor of the Evil Eye," in the legendary accounts of the later invasions. Thus he is made to oppose even so late an invasion as the fifth, by "The Tribe of the goddess Danu" with the Serpent-cult fetishes, which show them to

be a later horde of the same common stock. This affinity indeed is evident, apart from the Serpent fetishes, by the name of their champion being "Lug," that is, "Loki," one of the Vans and the arch-enemy of the Goths in the Eddas and also called "The Wolf of Fen," (i.e., Van) and his fatal weapon in Ireland as "Lug" was significantly, as in the Eddas, a "Sling Stone."[1] The old Matriarchist Serpentine-cult of Van appears to have persisted in Ireland, even when it was called "Scotia," as the popular cult of the Feins down to the epoch of St. Patrick in 433 A.D., notwithstanding the contemporary existence of Sun-worship amongst the ruling race of Scots, with their legendary solar heroes, Diarmait and Conn-the-Fighter-of-a-Hundred. The chief idol of Ireland which St. Patrick demolished by his Cross is described as "The Head [idol] of the Mound";[2] and it is identified as the idol of Fal of the Fiery Stone,[3] that is, the son-champion of the serpent-worshipping Matriarchist Fomors, "Balor of the Evil Eye." These "Fomor" or Ban, Wan, Van, Fen or Fein aborigines of Ireland, dark, dwarfish "Iberians" who seem to have arrived in Erin from Albion in the late Stone Age, some time before 2000 B.C., now appear to have been presumably of the same race as the dwarfish aborigines of Albion, who were called by the Romans "Picts" or "The [Blue] Painted," and who, we know, were, like the Feins, of primitive Matrilinear and Matriarchist social constitution. And we have seen that the "Fomor" were presumably the prehistoric dwarfish "Baombur" aborigines of Van, who were described by the Aryan Gothic Eddas as of the race of "The Blue (Painted) Legs."

1. R.H.L., 397.
2. Cenn Cruaich in Tri-partite Life of St. Patrick, and see R.H.L., 200.
3. R.H.L., 208.

This now confronts us with the further great and hitherto unsolved problems: "Who were the Picts?" and "What was the relationship of the Picts to the aborigines of Alban, Albion or Britain?"- questions, the answers to which form an essential preliminary to the discovery of the date of the introduction of civilization into Britain, and of the racial agency by which that civilization was effected.

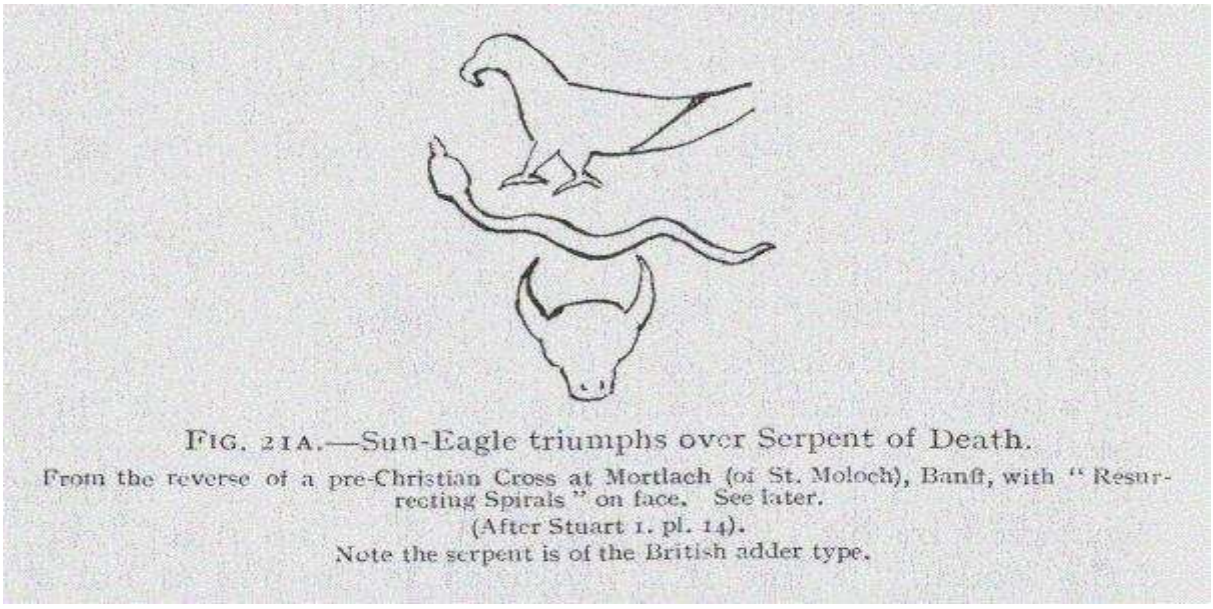


FIG. 21A.—Sun-Eagle triumphs over Serpent of Death.
From the reverse of a pre-Christian Cross at Mortlach (or St. Moloch), Banft, with "Resurrecting Spirals" on face. See later.
(After Stuart 1. pl. 14).
Note the serpent is of the British adder type.

FIG. 21A.-Sun-Eagle triumphs over Serpent of Death.
From the reverse of a pre-Christian Cross at Mortlach (or St. Moloch), Banft, with "Resurrecting Spirals" on face. See later.
(After Stuart 1. pl. 14).
Note the serpent is of the British adder type.

Chapter XI

WHO WERE THE PICTS?

Disclosing their Non-Aryan Racial Nature and Affinity with Matriarchist Van, Wan or Fian "Dwarfs," and as Aborigines of Britain in Stone Age.

"The Picts, a mysterious race whose origin no man knows."-Prof. R. S. RAIT, Hist. of Scotland, 1915, 11.

"No craft they knew
With woven brick or jointed beam to pile
The sunward porch; but in the dark earth burrowed
And housed, like tiny ants in sunless
caves." *Prometheus Bound* [1].

The mysterious Picts, whose origin and affinities have hitherto baffled all enquiries, nevertheless require their racial relationship to the aborigines of Britain and to the Aryans to be elicited, if possible, as an essential preliminary to discovering the agency by which Civilization was first introduced into Britain and the date of that epoch-making event.

The "Picts" are not mentioned under that name by Caesar, Tacitus, Ptolemy or any other early Roman or Greek writer on Ancient Britain. This is presumably because, as we shall find, that that was not their proper name, but a nickname.

The "Picts" first appear in history under that name at the latter end of the third century A.D. as the chief inhabitants of Caledonia.[2] They reappear in 360 A.D. as warlike barbarian

---

1 AEschylus, Prometheus Bound ll. 456-459, translated by J. S. Blackie, 195.
2 The name first appears in 296 A.D. in the oration of Eumenius to the Roman emperor Constantius Chlorus, which says: "the Caledonians and other Picts"-"Non dico Caledonum aliorumque Pictorum silvas at paludes, etc." (Latin panegyrics. Inc. Constantino Augusto, c.7.).

---

marauders in association with the Irish-Scots,[1] breaking through the Antonine Wall between the Forth and Clyde, and raiding the Roman province to the south, whence they were driven back by Theodosius in 369. On the departure of the Roman legions in 411, their renewed depredations in South Britain became so incessant and menacing that the king of the South Britons, Vortigern, eventually invoked in 449 the aid of his kinsmen the Jutes from Denmark to expel them, with the well-known result that the Anglo-Jute mercenaries turned fiercely on their hosts and carved out by their swords petty kingdoms in South Britain for themselves. Thenceforward the Picts and Scots aided the Britons in defending against their common foe, the Anglo-Saxons, what remained of independent Briton in the western half of South Britain-Strath-Clyde or the Cambries[2] from the Severn to the Clyde, with Wales and Cornwall, and Caledonia north of Northumbria.

In North Britain, from the sixth century to the eighth A.D., the Picts are disclosed in the contemporary histories of Columba and Bede, supplemented by the Pictish Chronicles, as

occupying the whole of North Britain north of the Antonine Wall between the Clyde and Forth, except the south extremity of Argyle, which was occupied by Irish-Scots from Ulster. Besides this there are numerous references to "The Southern Picts"[3] south of the wall and especially in the Galloway province of the Briton kingdom of Strath-Clyde, bordering the Solway, where St. Ninian in the fourth century converted "The Southern Picts," and built in 397 his first Christian church at Whitherne.[4]

---

1 The Scots as "Scoti" first appear under that name in history (apart from the Early British Chronicles) in 360 in the contemporary Roman history of the Roman military officer Ammianus Marcellinus (Bk. 20, i 1), and they are associated with the Picts in raiding the Roman province (see also Gildas c.19). From the accounts of Claudian, the Briton monk Gildas (about 546) and Bede, these Scoti were Irish-Scots who raided and returned to Ireland with their booty. See S.C.P. cvii.
2 "Cambries" is used by the contemporary historian Gildas the Younger as the title for the Briton kingdom of Strath-Clyde. See P.A.B. 1857, 49. etc. It included Cambria (Wales), Cumbria (Cumberland), Westmorland and Lancashire, and Strath-Clyde from Solway to Clyde.
3 Thus Bede, B.H.E. 3, 4.
4 So numerous were the Picts in Galloway, the people of which were called "Gall-Gaedhel" (S.C.P. cxciii) that in 741 the Irish-Scot king of Dalriada

---

In South Britain no historical references are found to "Picts" as forming an element of the early population, though the subterranean dwellings called "Picts' Houses" are widely distributed, and are associated in Devon and Cornwall with the "Pixies;" and some place-names contain the element "Pict" (see later). And Caesar's statement about the general prevalence in Britain of polyandry of a promiscuous kind[1] amongst the natives in the interior, and of the "interiores" as being clad in skins[2] probably referred to the Picts, as Caesar describes the Britons whom he met as being richly garbed.

In Ireland also, Picts are not mentioned under that Latin nickname, but they are generally identified with the "Cruithne," though this title, as we have seen, is used ambiguously, and does not properly belong to the Picts at all. That the Picts were of the same kindred as the aboriginal Irish Feins, is evident from the numerous records that the Picts in Scotland were in the habit of obtaining wives from Ireland[3] and that their matrilinear succession and use of the Irish "Celtic" were derived from the same.[4]

Then, in the middle of the ninth century A.D., with the final conquest of the "Northern Picts" in 850 by the Scot king Kenneth, son of Alpin, from Galloway, and his establishment as "King of the Scots "and his introduction of the name "Scot-land[5] for North Briton," *the "Picts" completely disappeared from history as suddenly as they first appeared*. No historical trace of that race is to be found thereafter, notwithstanding that there is no evidence whatever of any exodus or any wholesale massacre of these people. [6]

As a result presumably of this complete disappearance of

---

established himself there as "King of the Picts" (ib. clxxxvii); and St. Mungo or Kentigern of Glasgow (601 A.D.), the bishop of Strath-Clyde cleansed from idolatry *"the home of the Picts* which is now called Galwietha [i.e. Galloway] and its adjacent parts" (Kentigern's Life by Jocelyn of Furness.)

1 D.B.G. v, 14, 4-5.
2 Ib. v. 14, 2.
3 S.C.P., 123, 160, 298 etc.
4 Ib. xcviii v. 98.
5 Ib. 200, 299.
6 In one chronicle (Scala chronica) it is stated that in 850, at a conference at Scone, the Irish Scots by stratagem "slew the king and the chief nobles" of the Picts (S.C.P. cxci), but there is no reference or suggestion anywhere to any massacre of the people themselves.

---

this people, the name "Pict" has tended to become mythical; and the Picts are described in medieval and later folklore as malicious fairy dwarf folk, pigmies, pixies, fauns and elves; and significantly they are associated with the Irish fairies, the Fians, or Bans.

We are thus confronted by the questions: "Where did the Picts come from so suddenly?" and "Whither did they disappear just as suddenly?" Their sudden mysterious appearance and disappearance under the circumstances above noted suggested to me that both events were probably owing to a mere change in their tribal name as aborigines. And so it seems to prove.

"Pict" is an epithet, presumably a contemptuous nickname, applied to these people by outsiders, and never seems to have been used by these people themselves. It thus appears to be analogous to **the terms "Greek" and "German" applied by the Romans to those two nations who never called themselves by these names.** The term "Pict" appears to have been consciously used by the Romans (who are found to be the first users of it) in the sense of "painted" (pictus) with reference to the custom of these people to stain their skin blue with woad dye. In Scottish these people are called Peht,[1] in Anglo-Saxon Pihta, Pehta or Peohta,[2] and in Norse Pett;[3] and the Welsh bard Taliessin calls them Peith. These Norse and other forms, it will be noticed, contain no c, and are perhaps cognate with our English "petty," Welsh pitiw, and French petit, "small," to designate these people as dwarfish. And significantly it is seen from the map on p. 19 that the numerous Pictish villages in the neighbourhood of the Newton Stone and in the Don Valley, as similarly many towns over Britain generally, bear the prefix "Pit" or "Pet," presumably in the sense of Pict or the Anglo-Saxon "Pihta" or Scottish "Peht," to distinguish these native villages from the settlements of the Aryan rulers in the neighbourhood called "Cattie," "Cot-town," "Seati-ton," "Bourtie," &c. (See map).

---

1 J.S.D., 389, where also Pechty, Peaght and Pegh.
2 B.A.S., 182, "Peohta" is form used by King Alfred in his translation of Bede's "Picti."
3 See below.

The remoter origin of the Nordic name Pett or Peht or Pihta, which was presumably latinized by the Romans into "Pict," seems to me to be probably found in the Vit or Vet or Vitr[1] title in the Gothic Eddas for a chief of a clan of the primitive "Blue Leg" dwarfs of Van and Vindia, who is mentioned alongside Baomburr (who was obviously, as we have seen, the eponym of the Irish aboriginal Fomors) V, B and P, being freely interchangeable dialectically.

[This "Vit" means literally "witted" or "wise,"- and is also used in a personal sense as "witch" or "wizard," with the variant of "Vitt," "Vitki," literally "witch," and meaning "witch-craft and

charms";[3] and in a contemptuous general sense as Vetta and Vaett "a wight" and secondarily as "naught" or "nothing" or "nobody"[4] and thus "petty"; and as Vetti and "Pit-(lor)", it is a Norse nickname.[5] It thus appears probable that "Pett" or "Pihta" or "Pict" are later dialectic forms of the epithet Vit, Vet, or Vetta or Vitki applied contemptuously by the Early Goths to a section of the dwarf "Blue Leg" ancestors of the Picts, and designated them as "The petty Witch Wights," that is, the Witch-ridden devotees of the cult of the Matriarch witch or wise woman.]

This early association of the Picts with "petty" and witches would now seem to explain why in modern folklore these dwarfish people are associated and identified with Fauns, Fians, Pixies and wicked Fairies-indeed the modern word "wicked" is derived from "Witch" and thus seen to have its origin in the Gothic Vithi, "the wicked witch" title of the Van ancestors of the Picts, a people who all along appear to have been devotees of the cult of the Serpent and its Matriarchist witches and their magic cauldron.

Indeed, this "Vit" epithet for the Picts, or "Pihtas" of the Anglo-Saxons, appears to find some confirmation from Caesar's journal. While Caesar nowhere calls any of the people of Britain "Pict," he, even when referring to the natives of Britain staining their skin for war, does not use the word pictus or "painted;" but uses inficiunt (i.e., infect or

1 Vit-r (in which the final r is merely the Gothic nominative case-ending, in Volu-spa Edda (Codex Regius, p.1, l. 25); and "Vetr of Vind's vale" in Vaf-thrudnis Mal Edda (Cod. reg.p.15, ll. 20 and 22).
2 V.D., 713.
3 Ib. 713, 714.
4 Ib. 720.
5 Ib. 701, 477.

"tattoo"?). Yet curiously he is made to call the blue dye used for this purpose "Vitro," a word which is interpreted as "Woad" by classic scholars solely in translating this passage, though elsewhere in Latin it invariably means "glass."[1] This suggests that there is some corruption in the copies of Caesar's manuscript here; and that "Vitro" of the text may perhaps have been intended by Caesar for the Gothic "Vitr" title for the "Blue-legged" dwarfs or the "Picts."

Another early form of this nickname of " Pict " for the aborigines of Alban appears to me to be found in the title of "Ictis,"[2] applied by the early Ionian navigator Pytheas to the tin-port of Britain, a name identified also by some with the Isle of Wight. This tradition is confirmed by the name given to the Channel in the Pict Chronicles in describing the arrival in Alban of the Britons under Brutus, where the English Channel is called "The Sea of Icht."[3] This presumes that South Britain was possibly then named after its aborigines of those days, the Vichts, Ichts or Picts; just as at the other extremity we have the "Pentland Firth," which was earlier known to the Norse as the "Pett-land Fjord"[4] or "Firth of the Petts (or Picts)," from its bounding "The Land of the Picts." Indeed, the Danish writer of the twelfth century, Saxo Grammaticus, calls Scotland "Petia" or "Land of the Picts." This would now explain the statement of the Roman historian that a nation of the Picts in Britain was called "The Vect-uriones."[5]

The proper name for the "Picts," as used presumably by themselves in early times, was, I think, from a review of all the new available evidence, the title "Khal-dis" or Khal-tis,

1 Moreover, the scientific name of the Woad plant is "Isatis tinctoria," and not Vitrum.
2 "Iktis" is the form of the name preserved by Diodorus Siculus (Bibl. Hist. v., 22); and it has been identified with the "Vectis" of Pliny, who, however, places it between South Britain and Ireland, whilst he confounds "Ictis" as "Mictis" apparently with Thule. For discussion on Ictis v. Vectis and "Mictis," see H.A.B., 499, etc. The initial V often tends to be lost or become merged with its following vowel in Greek, see later, so that "Ictis" may represent an earlier Vectis.
3 S.C.D. 57.
4 See Edda V.P., 2, 682.
5 Ammianus Marcellinus, 27, viii., 5.

---

i.e., "The Children of the River (Khal or Gully)."[1] This title of "Khaldis" is applied to the aborigines of Van in Asia Minor in the numerous sacred monuments erected by their Aryan overlords there in the ninth century B.C. and later. And concurrently with this title they also called themselves (from their old home-centre "Van," "Wan" or "Fen" Fian or Fein), Biam or "Ban," like their branch which first peopled Erin.

Now, this riverine title "Khal-dis" appears to be not only the source of the ethnic name "Caled-on" but also the source of the numerous ancient river-names in Britain called variously Clyde or Clotia, Clwyd, Cald, Caldy, Calder and Chelt; and such names as the Chilt-ern Hills and Chelten-ham near the old prehistoric dwellings at Gloster, as well as the title of Columba's mission to the Pictish aborigines - "Culdee." This application of the name "Caled-on" to the Picts is confirmed, as we have seen, by the Roman reference to the Picts as "Caledons"; and it is emphasized by the further Roman record that " he Picts are divided into two nations, the Di-Caled-ones and the Vect-uriones,"[2] in which "Vect" appears to be cognate with "Pict." "Caled" (or Caled-on) thus seems to have been the early title used by the Picts for themselves;[3] and, as we shall see in the next chapter, it is cognate through its original "Khal-dis" or "Khal-tis" with "Chaldee," "Galati" and "Kelts" or "Celts."

Identified in this way with the cave-dwelling, dwarfish, dark Vans or Wans and gipsy "Chals" of Van and Galatia in Asia Minor, whose prehistoric line of migration westwards overland to Western Europe and Britain has already been traced, the Picts also, who were also cave-dwellers, appear to have left traces of their "Pict" or "Pit" title in some places en route, as well as in Britain and Ireland, in addition to their Van name.

---

1 On this name, see before, also next chapter.
2 A.M.H., 27, viii, 5.
3 Tacitus speaks of "the red hair and large limbs of the inhabitants of Caledonia" (Agricola II); but he is speaking not of aboriginal Caledons, but of the ruling race in Caledonia who were opposing Agricola, and who, we have seen, were Britons and Scots properly so-called.

[In Iberia (and the Picts, we shall see, were of the Iberian physical type) the Vett-ones inhabited in the Roman period the valley of the great Guadalquivir.[1] Pictavia was the ancient name for Piccardy[2], a division of Gaul stretching from Iberia northwards to Britanny, and it was inhabited by the Pictones; and its chief capital still bears the Pictish name of Poitiers which significantly is in the province of "Vienne", obviously a variant of Van or "Bian".

In Britain, south of the Tweed, the old place-names bearing the prefix "Pit" and "Pet" have not survived so freely as those of "Wan" and "Venta." The ancient village of "Pitchley" in Northampton in the Wan's Dyke area was still called in Domesday Book "Picts-lei" and "Pihtes-lea"[3] that is, the "lea of the Picts"; and it contains, as we shall see, prehistoric, human remains, presumably of the Pictish period. In Surrey are the villages of Pett, Petworth, the "Peti-orde" of Domesday - and Pettaugh. Glastonbury in Somerset, with its prehistoric lake-dwellings, was called "Ynys Vitr-ain" or "Isle of Vitr-land," thus preserving the Gothic form of the Pictish eponym. "Pet-uaria" was the chief town between York and the Wash, in Ptolemy's day; it was in the Fens presumably of the lake-dwelling Vans or Fens, and to its north is a "Picton" in the valley of the Tees.

In Scotland, which was called "Pictavia" in medieval Latin histories and the Pict Chronicles, the prefix "Pit" and "Pet" is common in old village names, and presumably preserves the title of the aboriginal Picts for these villages of the natives, to distinguish them from the settlements of the ruling Aryan race in the adjoining villages called "Catti" and "Barat." For numerous series of these ancient village Pit names in Sharp contrast with the "Catti" and "Barat" villages studding the Don Valley of Old Pictland around the Newton Stone, see Map, p. 19. One of these "Pit" names, it is noteworthy, is "Pit-blain," that is "The Bluc Pit or Pict," in which the word for "blue" is the identical British Gothic word "blain," used in the Eddas for "The Blue Leg" tribe of dwarfs. And the "Pent-land" Hills to the south of the Forth preserve the same "Pict" title as the "Pentland" Firth does to the north, and in Shetland, in addition to the saga references to Picts, there are several places named Petti.[4]

---

1 The ancient Baetis river of Baetica. S. 3, i, 6.
2 "Piccard-ach" was an ancient name for the Southern Picts in Scotland, S.C.P. 74-76.
3 A. W. Brown Archaeolog. Jour. 3-13, cited W.P.A., 180.
4 Petti-dale and Pett-water on border of Tingwall parish, and Petti-garth Fell, and at Fetlar is "The Finn's Dyke" (Finni-girt Dyke).

In Ireland, in an Irish epic tale of the first century A.D., Picts arc located in Western Ulster.[1] But in the earlier period of the Irish legends the Picts are clearly, I think, the same primitive people who are called "The tribe of Fidga,"[2] of the plain of "Fidga," a locality not yet located. These "Fidga" are repeatedly mentioned as opposing the Sun-worshippers (i.e. the Aryan overlords), and derived their origin from Britain (Albion); they used poison weapons, and were defended by two double-headed Serpents[3] showing that they were, like the Picts and Vans, devotees of the Serpent-cult. This Irish form of their name is in series with the Welsh name for the Picts, namely "Fficht;" and they appear to have been of the same primitive race as the Van or Fen (or early Fein).]

This racial position for the Picts as the primitive pre-Aryan aborigines of Britain and Ireland in the Stone Age, thus confirms and substantiates, but from totally different sources, the theory of their non-Aryan nature advanced by Rhys. This philologist believed that the Picts were the non-Aryan aborigines of Britain, merely because of a few non-Aryan words occurring in ancient inscriptions in Scotland, which he surmised might be Pictish,[4] though this surmise was not generally accepted.[5] Nor did he find traces of such Pictish. words in England or Wales, besides "The Sea of Icht," although he believed he found one solitary word in Ireland.[6]

In physical type, the Picts, according to general tradition, were dark "Iberian," small-statured and even pygmy,[7] more or less naked, with their skins "tinged with Caledonian or Pictish woad."[8] They have been allied to the semi-Iberian Basques,[9] whose language was radically non-Aryan, on

1 Tain bo Cualnge, J. Dunn, 1914, xvii, 375.
2 Tuath Fidga.
3 Book of Leinster, 15a and R.H.L. 631 and 641.
4 Rhind Lects, 1889; P.S.A.S. 1892, 305, etc.; Welsh People,1902, 13, etc.
5 H.A.B., 409g., etc.
6 This was inferred by him on the theory that the "Cruthni" designated Picts (Welsh People 1902, 13). But on the other hand he holds the opposite view that "Cruthni" was a Celtic spelling of "Priten" or "Briton," which name, he thinks, means "Cloth clad," to distinguish the Aryan Britons or "Pritens" from the non-Aryan aborigines or Picts, which mutually destroys his argument.
7 MacRitchie M.F.P., etc. He cites a fifteenth-century account of early pygmy Picts in Orkney, Monthly Rev. Jan. 1901, 141.
8 Wharton, on Milton.
9 R.R.E., 375.

account of the latter occupying the old Pictavia region on the border of Iberia. Their primitive habits and living in caves and underground burrows or "Pict-dwellings," like the Vans or Khaldis,[1] as well as their immemorial occupation of the land, have doubtless accounted for their being in modern folklore identified with malignant fauns, Fians and Pixies, which latter name seems to preserve "Pict." The early prehistoric Picts thus appear to have been the primitive aborigines of Albion in the late Old Stone Age and early Neolithic Age whose long-headed, narrow and low-browed skulls (see Fig. 22, p. 135) are mostly found in the lower strata of the ancient river-beds, and hence termed by Huxley "The River-bed" type. The peculiar, though unsuspected, literal appropriateness of this title will be obvious when we recall that these people seem to have actually called themselves "The Children of the River" (Khal-dis or "Caleds") presumably through their finding their primitive livelihood along the river-banks and river-beds. This river-bed race of primitive dwarfish men was shown by Huxley to have been widely distributed in remote prehistoric times over the British Isles, from Cornwall to Caithness, and over Ireland, and also over the European continent from Basque and Iberia eastwards. [He especially records it from the Trent Valley of Derbyshire, in the Ledbury and Muskham skulls,[2] in Anglesea, the Thames Valley. In Ireland it is seen in the river-bed skulls of the Nore and Blackwater in Queen's County and Armagh.[3] **He also observed this type of skull in the more ancient prehistoric sites on the European continent from Gaul and Germany and Switzerland to the Basque country (Picardy) and Iberia.[4] And he significantly added that he suspected that it would be found in the inhabitants of Southern Hindustan --which it has been in the dark aborigines of Central and Southern India,**

1 We have seen that the old and existing cave-dwellings and subterranean burrows of the Vindia region west of Van are of the same general characteristic prehistoric subterranean Picts' Houses and "Weems" or cave-dwellers in Early Albion. Thus the name "Pitten-weem" for a seaport on the Forth coast, with a series of caves with prehistoric human remains, and meaning "Caves of the Pitts or Picts" is especially obvious as an early settlement of cave-dwelling Picts.
2 L.H.C., 120, etc.; 123, etc.
3 Ib. 123, 125, etc,
4 Ib.136.

the Dravids or Doms-just as he had already found it in the dark aborigines of Australia,[1] one of the lowest of the most primitive savage races of the present day. And his inferences have been fully justified.]

This widespread prevalence of the river-bed type of men in the Stone Age is confirmed and considerably extended backwards by Sir Arthur Keith in his classic "Antiquity of Man," recording mostly fresh discoveries and observations of his own. He establishes the fact that this type of river-bed skull existed over Britain as far back in the Old Stone Age as about 25,000 years ago, in the Langwith Cave in Derbyshire;[2] and at a somewhat later period in the Oban Cave in Scotland with Azilian (or Mentone) culture of the Old Stone Age, and at Aberavon, east of Swansea, and in Kent's Cavern at Torquay. In the Neolithic age of about eight thousand years ago it is found in the Tilbury man of the Thames Valley, who resembled the race of equal age found at Vend-rest (a name suggestive of the "Vend" title of the Picts), about sixty miles east of Paris. It is also found in the same Neolithic Period in the great megalithic tomb at Coldrum in the Medway Valley of the Kent Downs, near the famous Kit's Coty cromlech, where these long-headed people were still of relatively small stature-the men averaging 5 feet 4 inches and the women 5 feet, that is about 3 inches below the modern British average, though the brain had now reached practically the modern standard with a skull width of 77.9 per cent. of the length.[3] And significantly the large Neolithic village of pit-dwellings, with rude pottery and finely worked flint implements in the neighbourhood at "Ight-ham," seems to preserve in the latter name "Ight-ham" or "Hamlet of the Ight," the later shortened title of the Picts, in series with the southern dialectic form of Pliny's "Vectis" for the Isle of "Wight," and "Ictis," the old Irish name for the English Channel, and the Eddic Veig, Vige, Vit and Vikti forms of the eponym for "Pict."[4] This modern name thus appears to preserve the old designation of that

1 L.H.C., 130.
2 K.A.M., 89, etc.
3 K.A.M., 22.
4 See before.

ancient Neolithic village of pit-dwellers as "Hamlet of the Picts."[1]

At Pitchley also, in Northamptonshire, an ancient village with a church building of the twelfth century, which is called in Domesday Book "Pihtes-lea" and "Picts-lei"-names clearly designating it as "The Lea of the Picts"-the skulls unearthed from the numerous old stone-cists of a prehistoric cemetery under the church, and under the early Saxon graves, with no trace of metals and presumably of late Neolithic Age, appear to be of this river-bed type. One of the typical skulls is described as "having the peculiar lengthy form, the prominent cheek-bones and the remarkable narrowness of the forehead which characterize the 'Celtic' races"[2] (see Fig. 22, p. 135).

In Ireland this river-bed type of Stone Age skull is also found as above noted. And we have seen that the Matriarch Cesair and her Ban or Van or Fen horde of the Fomor clan entered Ireland in the Neolithic Age presumably from Britain and were of the same Van or Vind race to which the Picts belonged. We have also seen that these primitive aborigines of Ireland were called "The tribe of Fidga," that is a dialectic form of "Pict," in series with the Welsh "Ffichti." This suggests that the river-bed aborigines of Ireland also were presumably the Picts. It seems, too, a dialectic form of the same name which is given as "Gewictis" for the

aborigines of Ireland in the account of the invasion of Ireland by the Iber-Scots[3] or Scots from Iberia, especially as it was usual to spell the analogous Wight, or Vectis, with an initial G. The Mother-Right, or Matri-linear form of succession through the mother and not through the father, which was prevalent amongst the later historical Picts down to the ninth century, when they suddenly disappear from history, is now explicable

1 Another skeleton, found in a "circumscribed" cist of Neolithic age at Maidstone, is described by B. Poste as having the skull "very narrow in the front part and also in the forehead," but stature about five feet seven. - Jour. Archaeol. Assoc., iv, 65, cited W.P.A., 182.
2 A.W. Brown in Archaeol. Jour. iii, 113, cited W.P.A., 180-1.
3 This chronicle states that a Scot from Spain (Iberna), named Iber-Scot, on landing "in yat cuntre, yat now is callit Irland, and fund it vakande, bot of a certanne of Gewictis, ye quhilk he distroyt, and inhabyt yat land, and callit it eftir his modir Scota, Scotia." S.C.P., 380.

by the Matriarchist Van origin of this race. The Pictish Chronicles, both of the Irish-Scots and the Picts of Scotland, make repeated and pointed reference to this custom and it is borne out by the lists of the Pictish kings. These show that the Pictish king was not succeeded by his own son, but by his brother, the next son of his mother, or by his sister's son; and many of the kings appear to be named after their mother, or specified as the son of their mother. The Picts in Scotland, probably to excuse themselves in the eyes of the Scots and Britons who were of the Aryan patrilinear society, state in their Chronicles that this custom was imposed on them by "the women of Ireland," with whom they appear to have kept up some kindred intermarriage. But it is significant that these aboriginal women of Ireland are not stated to be the "wives" of the men they consort with, but it is said "each woman was with her brother,"[1] which is suggestive of the primitive Matriarchist promiscuity before the institution of Marriage. These aboriginal women, called "Ban," (i.e. Van or "Biani") are stated to have imposed the matrilinear contract by oath:-

"They imposed oaths on them
By the stars, by the earth,
That from the nobility of the Mother
Should always be the right of reigning."[2]

It was probably Part-olon's attempts to abolish this Matriarchist promiscuity and mother-right by the introduction of the Aryan custom of marriage with patrilinear succession, which is referred to in the Pictish Chronicles as one of the great offences of "Cruithne" (i.e. Pruthne or Part-olon), that he "took their women from them."[3] Another vestige of this ancient matriarchy in Ireland appears in the custom in the first century B.C. by which a married woman retained her private fortune independent of her husband.[4]

It was this Pictish promiscuity presumably, regarding which

1 Books of Ballymote and Lecan, S.C.P., 39.
2 Ib. S.C.P. 40.
3 Book of Lecan, S.C.P., 47.
4 Cf. Dunn *Tain bo Cual*. (xviii).

Caesar makes his remarkable statement that "the inland non-agricultural people" who were clad in skins and stained their skins blue (i.e., obviously the Picts): "by tens or twelves together have wives in common, and the offspring is credited to him who first had the mother as a virgin."[1] This is believed by some writers to be a misunderstanding by Caesar. And in view of the briefness of his visit, confined to only a few months' strenuous campaigning in the south-east corner of England, in a foreign country, and dependent on interpreters, it seems probable that it is one of his several mistaken statements,[2] and that the Pictish custom in question was not polyandry, but matriarchy.

The Serpent-worship of the Picts also, which was so universal, as seen everywhere on the prehistoric monuments in Pictlands, and figuring freely also on the early Christian monuments and "Celtic" crosses of the Picts, is now explained by the matriarchist Van or Fen origin of this race. We have seen the prominence of the Serpent-cult Witch's Bowl or Cauldron amongst the Feins of prehistoric Ireland, and the Serpent guardians there of the Tribe of the "Fidga," i.e., the Picts, the Serpent-cult enmity against the Sun-worshipping heroes Diarmait and Conn of the Irish-Scots, and the widespread carving of the Serpent and its coiled symbols on the prehistoric stone monuments in Ireland, and how **St Patrick the Scot in the fifth century A. D. traditionally banished the Serpent-cult from Ireland and demolished the chief Matriarchist idol.** In Britain, the Serpent and its interlacing coils are freely sculptured on many of the prehistoric monuments and early Christian crosses. In Scotland, the last refuge of the Picts, where their early monuments have most largely escaped destruction, this symbolism is especially widespread and occurs on many of the several hundreds of prehistoric monuments and early Christian crosses figured by Dr. Stuart in his classic *Sculptured Stones of Scotland,* and it is well exemplified in the great prehistoric "Serpent Stone," which now stands alongside the Newton Stone.

---

1 D.B.G., v, 5. Cf. H.A.B., 414, etc.
2 E.g., His statement that the Pine and Beech do not grow in Britain, D.B.G., v., 5.

In Cornwall, the prehistoric whorls of pierced stone, called "Pixies' grindstones," and presumably amulets, are also called "Snake stones."[1] This Serpent-cult character of the Picts would explain the prevalence of human sacrifice amongst the Druid priests of the aborigines who were of this lunar matriarchist cult, and also the historical notices of the existence of cannibalism amongst the barbarian tribes of Caledonia as late as the time of St. Jerome (fourth century A.D.),[2] as well as **the traditional immolation of a victim by St. Columba in founding his first church at Iona for the "Culdees" or Picts.**

It thus transpires by the new evidence that the "Picts" were the primitive small-statured prehistoric aborigines of Albion or Britain with the "River-bed" type of skulls. They were presumably a branch of the primitive small-statured, narrow-browed and long-headed dark race of matriarchist Serpent-worshipping cave-dwellers of the Van Lake region, the Van, Biani, Fen, or Khal-dis or primitive "Chaldees," Caleds or Caledons, who, in early prehistoric times in the Old Stone Age, sent off from this central hive swarm after swarm of "hunger-marchers" under matriarchs, westwards across Asia Minor to Europe, as far as Iberia and the Biscay region, after the retreating ice. The hordes, which ultimately reached Albion overland, formed there the "aborigines" of Albion. They appear to have entered Southern Albion by the old land-bridge at Kent, after the latter end of the last glacial period, when the reindeer, mammoth and woolly rhinoceros still roamed over what is now called England. And then,

long ages afterwards, in the late Stone Age, presumably before 2000 B.C., they gave off a branch to Erin under a Van, Ban or Fian matriarch, forming the aborigines of Ireland.

Having thus elicited the apparent solution to the long outstanding problem of "Who are the Picts"- the primitive non-Aryan race over which the Aryan Part-olon and his successors, the "Brude," "Bret," or Briton kings ruled in Scotland,-and found that they were the aborigines of Albion, we are now in our search for the first advent of the

---

1 Cf. L.H.C., 49.
2 Ib. 30.

Aryans into Britain before Part-olon's epoch, still faced by an equally enigmatic and hitherto unsolved problem. This is the vexed question "Who were the Celts?" For the "Celts" have been supposed by philologists to be Aryans in race, and to be the first Aryan civilizers of Britain, whilst anthropologists find that they are not racially Aryan at all.

Chapter XII

WHO WERE THE "CELTS" PROPERLY SO-CALLED?

Disclosing identity of Early British "Celts" or Kelts

and "Culdees" with the "Khaldis" of Van

and the Picts.

> "The so-called *Celtic Question*, than which no greater stumbling block in the way of clear thinking exists . . . there is practically to-day a complete unanimity of opinion among physical anthropologists that the term *Celt*, if used at all, belongs to the brachycephalic [round-headed] darkish population of the Alpine [Swiss] highlands . . . totally lacking in the British Isles."
> --W. Z. RIPLEY, *Races of Europe*, 124, 126, 305.

RIGHTLY to elicit the real racial agency by which uncivilized Ancient Britain became Aryanized in Language, High Culture and Civilized Institutions in the pre-Roman period, it is still necessary us to re-examine and strive to solve the vexed question of "The Celts"; for the existing confusion in the use of this term forms one of the greatest obstacles to clear thinking on the subject, as cited in the heading. And this gross confusion has been a chief cause of the delay hitherto in solving the Origin of the Britons and the Aryan Question in Britain.

At the outset we are confronted by the paradox that, while philologists and popular writers generally in this country assume that the "Celts" were Aryans in race as well as in language, and were the parents of the Brythons or Britons, and the Scots and Irish--notwithstanding that the "Early Britons" are also called non-Aryan pre-Celtic aborigines--on the other hand, scientific anthropologists and classic historians have proved that the "Celts" of history were the

non-Aryan, round-headed, darkish, small-statured race of south Germany and Switzerland, and that *"Celts" properly so-called are "totally lacking in the British Isles."* {But see later.} Thus, to speak, as is so commonly done, of "Celtic ancestry," the "Celtic temperament" and "Celtic fire" amongst any section of the natives of these islands, is, according to anthropologists, merely imaginary!

The term "Celt" or "Kelt" is entirely unknown as the designation of any race or racial element or language in the British Isles, until arbitrarily introduced there a few generations ago. Nor does the name even exist in the so-called "Celtic" languages, the Gaelic, Welsh and Irish. It is, on the contrary, the classic Greek and Latin title of a totally different race of a totally different physical type from that of the British Isles, and that word was only introduced there by unscientific philologists and ethnologists some decades ago.

The "Celts" or "Kelts" first appear in history, under that name, in the pages of Herodotus (480-408 B.C.). He calls them "*Kelt*-oi" and locates them on the continent of Western Europe.

He says: "For the Ister [Danube], beginning from the *Kelt-oi* . . . divides Europe in its course; but the *Kelt-oi* [of Gaul?] are beyond the pillars of Hercules, and border on the territories of the Kunesi-oi or Kunet-oi [supposed to be Finnistere] who live the furthest to the west of all the peoples of Europe." {*Herodotus* ii, 33; iv, 49; also Xenophon (*d.* 359 B.C.) *Hellenica*, vii, 1, 20.}

Strabo, writing a few decades after Caesar's epoch, gives further details regarding the ancient Greek information on the Celts, whom he calls "*Kelt-ai*":

He says: "The ancient Greeks . . . afterwards becoming acquainted with those natives towards the west, styled them '*Kelt-ai*.' [Kelts] and '*Iberi-en*' [Iberians], sometimes compounding the names into 'Kelti-Iberien' or 'Kelto-Scythian'--thus ignorantly uniting various distinct nations." {S. i, 2, 27.}

Strabo habitually uses the term "*Keltica*" or "Land of the Kelts" for Gaul, which corresponded generally to modern France including Switzerland, and defines it thus:--

"Keltica" is bounded on the [south-] west by the mountains of the Pyrenees, which extend to either sea, both the Mediterranean and the ocean; on the east by the Rhine; on the north by the ocean from the north[west]ern extremity of the Pyrenees to the mouth of the Rhine; on the south by the sea of Marseilles and by the Alps from Liguria [Genoa] to the sources of the Rhine." {S. iv, 1, 1; and compare ii, 1, 17, etc.}

He excludes Iberia or Spain-Portugal from Keltica, noting, "The Pyrenees chain . . . divides Keltica from Iberia"; but he adds "Ephorus extends the size of Keltica too far, including within it what we now designate as 'Iberia' as far as Gades [Cadiz]. {*Ib.* iii, 1, 3 and iv, 4, 6.} He includes Liguria [Genoa and Piedmont on the Italian side of the Alps] whose people he says were named by the Greeks "Kelto-Ligues," or Kelto-Ligurian. {*Ib.* iv, 4, 3.} It is also noteworthy that he calls the inhabitants of "Keltica" or Gaul not only "Kelt-āi" but also them and their land repeatedly "*Galatic*," {*Ib.* iii, 1, 3; iv, 4, 2.} (*i.e.*, a variant of Galatia and Kelt) and he includes the Belgae as Kelts. {Ib. iv, 4, 1.}

But Strabo, like Caesar and all other Greco-Roman writers without exception, expressly excludes Britain from *Keltica* or "The Land of the Celts." Thus he writes: "its (Britain's) longest side lies parallel to Keltica [Gaul]." {*Ib.* iv, 5, 1.} And he emphasizes the difference between the physical appearance of the inhabitants of Britain and the Kelts or Celts of Gaul, describing the latter, the *Celts, as a short-statured race with light -yellow hair.* {*Ib.* iv, 5, 2.}

Caesar also, in the well-known opening paragraph in his Commentaries, whilst affirming the identity of the *Celtae* or "Celts" with the *Galli* or "Gauls," restricts the title "Celt" to Mid-Gaul west of the Seine, that is to Old Brittany, with Armorica, the Loire Valley, and Switzerland. He says:

"All Gaul (*Gallia*) is divided into three parts, one of which the Belgae inhabit, the Aquitani another, *those who, in their own language, are called 'Celts' (Celtae), in ours 'Gauls' (Galli), the third*." {D.B.G. i, 1.}

And neither Caesar, nor Tacitus, nor any other of the Greek or Roman historians or writers ever refer to the Celts or Kelts as inhabitants of Britain or of Hibernia.

In British history and literature the first mention of Celts appears to be in 1607 in an incidental reference to the Celts *not* in Britain but in France; {Topsell, *Fourfold Beast*, 251.} and again, in 1656, in Blount's Glossography which defines "Celt, one born in Gaul," {For these and subsequent references to early English occurrence of the name "Celt," see Dr. Murray's *Oxford English Dictionary*, "Celt."} and again, in 1782, contrasting the British with the Celts in Gaul in the sentence: "the obstinate war between the insular Britons and the continental Celts." {Warton, *Hist. Kiddington*, 67.} But all of these references are unequivocally to the Celts in France, *and not in Britain.*

The manner in which the notion of a "Celtic" ancestry for the British, Scots and Irish was insidiously introduced into British literature now becomes evident, and affords a striking example of the inception and growth of a false theory. The credit for the first introduction of this notion into Britain--a notion which by frequent repetitions and accretions grew to be "the greatest stumbling-block to clear thinking" on the Celtic Question--now appears to be due to a Mr. Jones. In 1706 he published an English translation of Abbe Pezron's book issued in 1703 on "Antiquite de la Nation et de la Langue des Celtes," under the title of "Antiquities of Nations, more particularly of the Celts or Gauls, taken to be originally the same people as our Ancient Britains," {Murray, *English Dict., re* "Celt."} in which he gave currency to that theory of M. Pezron. The seed thus thrown into receptive British soil seems to have taken root and grown into a sturdy tree, which now is popularly believed to be indigenous. Thus, in 1757, Tindal, in translating Rapin's History of England, says in his introduction (p. 7) "*Great Britain was peopled by the Celtae or Gauls*." And, in 1773, the theory that the Celts were ancestors of the Gaels had become current in Skye, for Mr. McQueen, in a discussion there with Samuel Johnson, says: "As they [*the Scythians*] *were the ancestors of the*

Celts [in sense of British] the same religion might be in Asia Minor *and Skye."* {Boswell, *Life of Johnson*, III. Hebrides Tour, Sept. 18th.} And, by 1831, the seedling Celtic tree had become established in Britain as a mighty monarch of the forest which sheltered the Aryan theory of the Celts under its branches with the Celts as full-blooded Aryans in race. In that

year Dr. Prichard, the ethnologist and philologist, in his "Eastern Origin of the Celtic Nations," describes the supposititious "British Celts" as Aryans in race, and ascribes to them the introduction of the various Aryan dialects current, before the Anglo-Saxon period, in the British Isles. And, in 1851, Sir Daniel Wilson, the antiquary, calls the British Isles "*the insular home of the Keltai*." {W.P.G., 472.} The transformation of the people of the British Isles into "Celt" was then complete.

The older philologists were thus mainly responsible for this arbitrary extension of the name "Celtic" in a racial sense to the earlier inhabitants of the British Isles. The confusion arose through the popular misconception that because a people spoke a dialect of the same group of languages they were necessarily of the same race. The confusion began with the observation by the Drench philologists that the language of the Celts in Brittany or Mid-Gaul, or "Celtic" speech, as it was naturally called by them, was essentially similar in structure to that of the Brythonic or Cymri speech of the Welsh and the Breton of Brittany in Gaul. This Brythonic language was then presumed to be a branch of the Celtic of Gaul, and the term "Celtic" applied to it, and then extended in a racial sense to the Welsh people who spoke it. Similarly, the Gaelic or Gadhelic {Irish *Gaedhlig*, Scottish Gaelic *Gaidhlig*, from Irish-Scot *Gaodhal* and Welsh *Gwyddel*, a Gael or inhabitant of Ireland and Northern Scotland.} speech of the Irish and the Scottish Highlanders was also found to have affinity with the Gallic and Welsh "Celtic," and all the people speaking those languages were also dubbed "Celts." The linguistic affinities on which this racial kinship was assumed, were tabulated in two groups by Dr. Latham in 1841, {R. G. Latham, M.D., *English Language*, 1841.} based on the classification by Prichard and C. Meyer; and this still

---

remains the recognized classification of the "Celtic" dialects, of which the Gaelic is considered to be the more primitive and older.

CELTIC GROUP OF LANGUAGES.

I. *Gallic or Cymric.*	II. *Gaelic or Erse.*
1. Cymric or Welsh	1. Fenic or Erse or Irish
2. Cornish (now extinct)	2. Gaelic or Highland Scottish
3. Armorican or Breton	3. Manx
["Celtic" proper]	

Still further had the Celtic theory grown apace. This so-called "Celtic Race" was also called "*Aryan*" in race, when it was observed that their language was akin to the languages which had latterly been classed as "*Aryan*." This essentially racial title of "Aryan" had been introduced into English and other European languages by the discovery, in 1794, by the erudite Sir William Jones, the Chief Justice of Calcutta, that the Sanskrit language of the ancient Hindoos, who called themselves "*Arya*," was radically and structurally of the same type as the Old Persian, Greek, Latin, Celtic, English, and German (or "Teutonic") languages of Europe, {This fact was fully established by F. Bopp, of Berlin, in 1820, in his *Analytical*

Comparison of Sanskrit, Greek, Latin and Germanic Languages, and by subsequent writers.} and that the culture and mythology of the ancient Hindoos were essentially analogous to that of Ancient Greece and Rome and of the Goths. The physical appearance also of the purer Hindoos, claiming to be the descendants of the highly civilized ancient Aryas, resembled generally that of the North European peoples of Britain and Scandinavia. It was then assumed that the ancient "Aryas" who civilized India and Persia or Iran, and gave them their "Aryan" speech were presumably of the same common racial stock as the ancestors of the civilizers of Greece and Rome and Northern Europe, who had in prehistoric time civilized Europe and imposed on it their "Aryan" speech. This Indo-European stock of people was thus called "The *Aryan* Race"; and the name "Aryan" was extended also to their several languages and dialects, which were classed as "Aryan" or "Indo-European," or by usurping German writers "Indo-Germanic." Thus

---

the so-called "Celtic" languages were called a branch of Aryan Speech and the "Celts" themselves called "Aryans" in race; and to these "Celts" the philologists and ethnologists arbitrarily assigned the credit for first introducing the Aryan language and Aryan culture into Alban or Britain and Ireland.

Disillusionment, however, came in the year 1864, when scientific anthropologists, following Anders Retzius, the Swede, had begun to apply exact measurement to the skulls and physical types of the various so-called branches of the Aryan race, as it had been found that the shape of the skull or head-form afforded the best of all criterions of race. In that year M. Paul Broca, who had begun four years earlier a systematic measurement of the head-forms of the people of France, {P. Broca, "Sur l'ethnologie de la France" in *Memoir. Soc. d'anthropol.* Paris. 1860. I, 1-56.} published his famous monograph on the head-forms of the Celts of Brittany {Broca, "Sur les Celtes" in *Bullet. Soc. d'Anthropol.* 1864, 457 f.; and "La Race Celtique Ancienne et Moderne Auvergnes et Amoricains, etc.," *Revue d'Anthrop.*, 1864, 11, 577 f.} --the descendants of the original "Celts" of Caesar and the classic writers. He found that so far from these "Celts" being of the Aryan physical type, namely tall, fair, and *long*-headed they were, on the contrary, a short, darkish-complexioned, and *round*-headed race. The next year, 1865, appeared the celebrated collection of measurements of the ethnic types in the British Isles by Davis and Thurnam in their "Crania Britannica," {J. B. Davis and J. Thurnam, 1865.} on which they had been engaged since 1860, and Dr. Beddoe's papers. {J. Beddoe, "On the head-forms of the West of England," in *Mem. Anthrop. Soc.*, London, 1864, ii, 37 f., and 348 f.} This disclosed conclusively that the "Celtic"-speaking people of the British Isles, and more particularly the Welsh, were also short and dark-complexioned, but with *long*-heads or medium long-heads and thus were of a markedly different racial type to the "Celts" of Gaul; whilst their skull-form and complexion excluded the greater portion of them from the Aryan racial type and affiliated them to the Iberians.

Those startling discoveries by scientific methods excited great commotion amongst the ethnologists and philologist, as it disproved their accepted theory that the "Celts" of Gaul were of the same kindred as the "Celts" of the British Isles, and that both were Aryans; whereas it was now disclosed on the contrary that they were of different races and that neither were of the Aryan Race, although both spoke an Aryan language in different dialects.

These scientific results were fully confirmed by further measurements, which were also extended over the greater part of Europe. As these measurements disentangle the British "Celts" from the continental, and also sharply differentiate the Aryan type from both, it is necessary to glance at their leading results which are here displayed in the accompanying Table;

{This Table is based generally on that of Dr. Ripley (R.R.E., 121); but I have used Dr. Deniker's "Nordic" for No. I, with "*Aryan*" as its synonym, as Aryans are admittedly "Nordic," and I have rejected the ambiguous and misleading "Teutonic" which is ordinarily synonymous with "Germanic," which is a totally different type, namely No. II.}

and illustrated in Fig. 22. This

RACIAL TYPES IN EUROPE.

	Race	Head and Cephalic Index[2]	Brow	Face	Hair	Eyes (iris)	Nose	Skin	Stature	Synonym
I.	ARYAN or NORDIC	Long 75-79	Broad	Medium or Longish	Light, sometimes Reddish	Blue or Lig Grey	Narrow aquiline	Fair	Tall	Scandinavian Caucasian Teuton properly No. II)
II.	ALPINE or CELTIC	Round 80-88+	Broad	Broad or Round	Flaxen, Chestnut to Darkish	Hazel	Broadish heavy	Fair to Brown	Medium Stocky	Germanic[4] (or Teutonic) Sarmatian Slav, Hun
III.	IBERIAN or Mediterranean and River-bed	Long 72-78	Narrow	Long	Dark Brown to Black	Dark	Broadish	Brown to Dark	Medium Slender	Pelasgian, Ligurian

{2 "Cephalic Index" is the ratio of the extreme length of the head to its extreme breadth expressed in percentage. Under 80 the head is "Long," and 80 and upwards it is "Round" or "Broad" ("Germanic."). It is the surest criterion of race along with colour. The writer, of fair complexion, has a cephalic index of 76.1.}

{3 See note 1.}

{4 On general prevalence of "Alpine" type of head in Germany see Ripley, (*R.R.E.* map opp. p. 53); also Prof. Parsons, cited later.}

shows three main racial types in the population of modern Europe, all three of which we shall find represented in Britain, namely: (I) The *Aryan* {See note 1 on p. 134.} or *Nordic* (or Northern), tall, fair, broad-browed, long or longish heads, (II) *Alpine* or "*Celtic*" (continental)

or *Germanic*, short-statured, fair or darkish, broad-browed, round or broad heads; and (III) *Iberian* or "*Mediterranean*," shortish-statured, dark, narrow-browed, long-faced, long-heads, and including the prehistoric "river-bed" type of the Picts. The best of the distinguishing criterions of race is the Head Index in second column of table, in conjunction with colour.

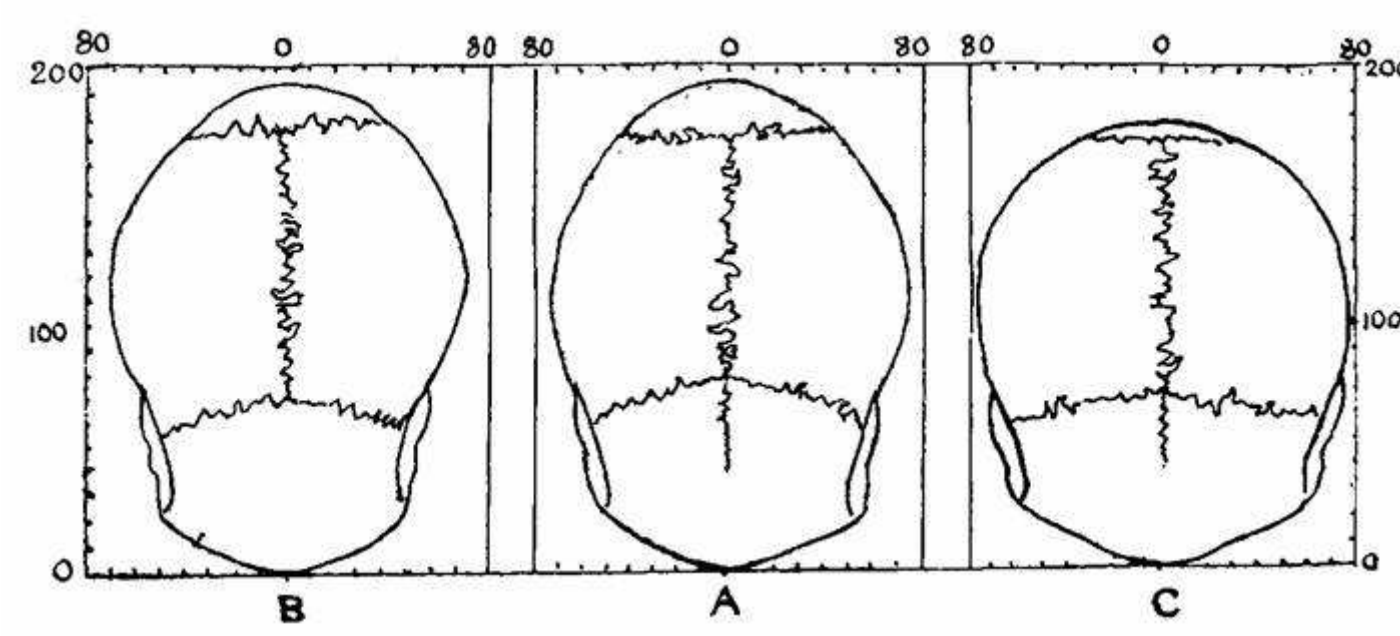


FIG. 22.--Three main Racial Head-Types in Europe.
(The head is viewed from above.)

A. Aryan or Nordic.
C. Alpine, or "Celtic," or Germanic (Teutonic).
B. Iberian or Mediterranean and "River-bed" type.

The first of these racial types of Europe, the *Nordic* or "Northern," which is the Aryan type, is now mostly restricted to north-western Europe. It included most of the classic Greeks and Romans, as evidenced by their sculptures and paintings and skeletal remains. It comprises a considerable element in the present-day population in the British Isles, the Scandinavians or Horsemen (including Swedes and many Danes), and a small proportion of the people of France and of the Rhine Valley, where, however, the skulls of the older burials show that the civilizers of Germany, like the Jutes and Anglo-Saxons, were of this type. And I shall

---

show that the Early Britons and "Scots," properly so-called, as well as the Goths, belonged to this Aryan type, which was also the type of the eastern or Indo-Persian branch of the Aryans--the Barat-Khattiya,--and the Khatti or Hittites and Phoenicians.

The second, the "Celtic" or so-called "Alpine" [Swiss], extending from Brittany to Switzerland, also comprises the major type in the Rhine Valley, the Slav or Serb people of

Mid-Europe, including the Prussians, Poles and a large proportion of the Russians, and an appreciable element amongst the people on the East Coast of Britain derived from the "Bronze Age" Hun invaders of prehistoric Alban in the later Stone Age who were essentially of this round-headed type.

{This important fact of the persistence of *round*-heads in the modern population of Great Britain, which is not referred to by Ripley, has been noted by many anthropologists, especially by Sir Arthur Keith in regard to both England and Scotland. Regarding the latter, Sir A. Keith has recently stated that, while the West Coast of Scotland as in the Glasgow district, contains only about 2 per cent. of round-heads in its population which is mainly long-headed like the rest of the British Isles, Edinburgh, on the East Coast, contains about 25 per cent. of round-heads in its population.}

The third type is of especial interest in regard to the "British Celtic" question, and the dark racial element by which the "Celtic" language is chiefly spoken in the British Isles. This type is generally known as "*Iberian*," from one of its old seats, Iberia or Spain, and it was given the wider synonym of "Pelasgic"; but it is now generally called "Mediterranean," after Sergi's nomenclature, as it is found in modern Europe, mainly along that sea-basin from Spain to Greece and its Archipelago to Asia Minor. It is essentially of the same type as the prehistoric Stone Age inhabitants of the British Isles, the "river-bed" type of Huxley, and is also substantially the same type which is found in many of the long "barrows" or long grave mounds alongside the Aryan type there.

{Dr. Thurnam's well-known axiom still holds good: "long barrow, long skull; round barrow, round head." From the South Coast and the Severn Valley--Glastonbury, Gloucester and Wilts--and northward over Britain, in the long barrows associated with the Aryan type (implying intermarriage) are found the remains of small-statured people with often *long*-headed and often narrow-browed skulls along with their polished stone-weapons and no bronze. See D.E.M., 318 f. On broad-browed, long-heads in long barrows, see later.}

And it still forms the substratum of the modern head-form in the British Isles. It thus appears that the titles "Hibernia" for Ireland, and "Hebrides" for the Western Isles, are probably survivals of the "*Iberia*" title for the primitive stock, which first peopled the British Isles in the Stone Age. Indeed, the Irish Gaels or Gaedhels or "Fene" claim origin from "the sons of Milead or Miledh," {*Book of Lecain*, detailed references in Skene, *op. cit.*, 47.} which is said to be Milesia in Spain, {*Ib*. 319.} *i.e.*, Iberia; and, in describing the later colonization of Erin, they say that a leading chief of the later Gaedhel Miledh immigrants was called "*Eber*" which appears to preserve this "Iberia" title:

> "They spread themselves through Erin, to her coasts . . .
>
> *Eber* (the Gaedhel) took the South of Erenn (Erin)." {*Ib*. 50, 51.}

In consequence of these discoveries by anthropologists that the "Celts" belonged to the non-Aryan round-headed race, and the resulting paradox that the so-called "British and Irish Celts" were not Celts, and that there were no "Celts" in Britain, {But, see below.} the leading anthropologists, recognizing the logic of facts, gave up the use of the misleading terms "Celt" and "Celtic" in a racial sense in regard to the British Isles, and restricted these terms to the round-headed Celts of Gaul, according to the designation of these people in the classics. And even the term "Aryan" tended to drop out of use in a racial sense, when no historical trace of the Early Aryans in Europe could be discovered, and when it was found by M. de Quatrefages

{*La race prussienne*, 1871.} and others that the physical type not only of the Prussians but also the prevailing type of the Germans--who had posed as being the leading "Aryan" civilizers of Europe--was Slavic and thus Non-Aryan. They now recognized more clearly than before the fact that mere language is by itself no criterion of Race, and that kinship in language does not necessarily imply kinship in race, as so many conquered races are observed to have adopted, or to have imposed on them the language of their overlords of a totally different race. As Huxley observed, no one could call a Negro of America either English or Aryan in race, merely because he spoke the Aryan English speech. And, as has been well said: "There is no such thing as 'a French race,' but rather many races speaking French; no Italian race, but rather many races speaking Italian; no Germanic race, but rather many races speaking German;" {A. Hovelacque, *Science of Language*, 1877, 243.} and we may add *there is no such thing as* "*The English race*," but rather many races and mixed races living in the same political unity under the same laws and speaking the English Language.

The philologists, on the other hand, for whom the Celtic Theory seems to have possessed a fatal fascination, still clung, and do cling, to the title "Celtic" for the language spoken in the British Isles by the Gaels of Scotland and Ireland and by the Cymri of Wales. And the "die-hard" Celtists still give it a racial sense, and speak of the British "Celtic" speakers as "The Black Celts," {Compare *Encyclop. Britannica*, 11th ed., 1910, 5, 611.} and of the "Celtic temperament," and of the kilt as "the garb of Old Gaul," and of the "Celtic origin" of the Aryan Language in Britain. They thus keep alive the old mental confusion and mislead the public and popular writers. Thus we have the latest writer on history, Mr. Wells, misled into writing the jargon that: the *Keltic* invasion of Britain was by "tall and fair" people, and "Nordic Kelts," and that "it is even doubtful if the north of England is more Aryan than *pre-Keltic in blood*." {H. G. Wells, *Outlines of History*, 1920, 83.} (!) With such conflicting uses of the term "Celtic" in circulation, even some anthropologists occasionally lapse into references to "the Celts of the British Isles," and to Celts as "a branch of the Aryan Race."

Who then are the race in Britain called "Celts" by our latter day writers?

No traditional or historical reference or record whatever exists of the migration of any people called "Celts" into Early Britain.

{Caesar mentions that some Belgians had migrated to the south coast of Britain during and shortly before his day. These have been arbitrarily called "Celts" by some latter-day writers; but Caesar expressly excludes the Belgae from the Celtae (D.B.G. i, 1.).}

Anthropologists from their exact measurements of the people in Britain, tell us that "*the darkest population forms the nucleus of each of the Celtic Language areas* which now remain." {*R.R.E.*, 321.} And this dark "Celtic-" speaking element is especially found in "the Grampian Hills in Scotland, the wild and mountainous Wales (and Cornwall) and the hills of Connemara and Kerry and Western Ireland." {*Ib.*, 319.} And their average stature is relatively short, culminating in Britain, in South Wales, the Severn Valley and Cornwall. {*Ib.*, 327-9 and map.} It will thus be noticed that this "Celtic" area corresponds generally in Scotland with the area in which the later "Picts" suddenly disappeared, and in whose place have suddenly appeared the people called "Celts." In Ireland also the "Celtic" area generally corresponds with that part of the country specially associated with the Bans, Vans or Early Feins, who, we have found, were Picts. Cornwall, with its old tin-port of Ictis (or Victis ?), was a chief "Celtic" centre on the old "Sea of Icht (or of the *Picts*.)" {On this "*Icht*" as "Pict," see later.} And the Picts appear to have called themselves "*Khaldis*" or "*Khaltis*."

This new line of evidence leads us to the conclusion that the early "Celts" or "Kelts" were presumably the early Picts calling themselves "*Khaldis*" or "*Khaltis*," a primitive people who, I find from a mass of evidence, were the early "Chaldees" or Galat(i) and "Gal(li) " of Van and Eastern Asia Minor and Mesopotamia in the Stone Age. {Details in *Aryan Origins*.} Their western hordes would seem to have retained their title of "Khaltis " or "Galati" or "Gal," when in the Old Stone Age they penetrated westward into Gaul on the Atlantic and formed there the primitive Kelts or Celtae of Gaul and of Pictavia on the border of Iberia, and the Gauls and Gaul are actually called "*Galatae*" and "*Galat*" by Strabo {S. i, 3, 21, etc.; iv, 2, 1, etc.} And at a later period when the round-headed Sarmatian Alpines invaded Gaul from the Rhine and Switzerland and drove out the Picts, they seem to have retained the old aboriginal name for that land and its people:--"Gaul" and "Khaltis," "Kelt" or "Celt." Yet, although in Britain the name "Kelt" or "Celt" does not appear in the fragmentary surviving history of Ancient Britain under that exact spelling, it, nevertheless, is represented in its dialectic variant of "*Caled*" in "Caled-on"; and in "Culdees," the title of the Pictish mission of Columba. It may possibly survive also in "Gadhel," the common Gaelic spelling of "Gael," by transposition of the letters in spelling--a recognized dialectic change called paronomasia--of an earlier "Galdhi," representing "Khaldi" or "Kaldi." And its shortened form "Gal" possibly survives in "Gael," and in "Gwalia " for Wales. So, after all, perhaps the British "Celts" are more entitled to use the "Celt" title than the round-headed "Celts" of Gaul, who, according to classic historians and anthropologists, are the only true "Celts."

This identity of the ancestors of the "British Celts" or "Kelts" with the "Khaldis" or "Caleds" or Picts is in keeping with the physical traits and head-form of the latter. The people of the "Celtic-" speaking areas are preponderatingly of the dark, long, narrow-headed, narrow-faced, smaller-statured Iberian type of the Khaldis or Picts; and this is also the prevailing type of the substratum of the people throughout the British Isles.

{Thus Dr. Beddoe describes the "Celtic area" race in Scotland: "The head and face are long, and rather narrow, the skull base rather narrow, the brow and occiput prominent." Hair mostly "dark brown" to "brownish black" and even "coal-black" (*B.R.B.*, 245). Hector Maclean records, "the head is high, long and often narrow, the face frequently long . . . . the lips are usually full, often thick, and more or less projecting " (*A.R.*, iv, 129). Ripley, on the commonest type in the British Isles generally, says: "The prevailing type is that of a long, *narrow* cranium, accompanied by an oval rather than a broad or round, face " (*R.R.E.*, 303). And Wilson, on the British "Celts," notes "the remarkable *narrowness of forehead* which characterizes the Celtic Race [in the British Isles]." (*W.P.A.*, 181). And he also says: "We begin to discover that *the Northern and Southern Picts were no other than the aboriginal Celtae*," (*Ib.* 15); although he confounds the issues by supposing that the dark Picts were Aryans.}

The modern "British Celts," however, as well as the bulk of their kindred still forming the main substratum in the population of the British Isles generally, have become a somewhat heterogeneous race, through more or less intermixture with the other two races of later invaders and civilizers. Thus their original dark aboriginal Pictish or Iberian stock has been mixed more or less on the East Coast and Midlands with the non-Aryan round-headed and broad-browed, fair "Alpine" or Slav or "Hun" invaders from the time of the beaker-using men of the Late Stone Age, about 2000 B.C. onwards;

{These round-head "beaker" men, as found in Aberdeen stone cists, were of small stature, averaging 5 feet 4 inches, with broad, short faces and widish noses and muscular build, *T.B.B.*

69. But in the South, on the East Coast of England, they averaged 5 feet 8-9 inches, with cranial index of 80 to 84, with broad brows and roundish faces. A. Keith, *J.R.A.I.*, 1915.}

and later over all the British Isles, they have been mixed more or less with their Aryan rulers and civilizers, the tall, long-headed, broad-browed, fair "Northern" invaders, the Britons and Scots, properly so-called, with their later kindred Anglo-Saxons, Norse and Normans. As a result of this partial intermixing during many centuries (which is discussed in a later chapter on the mixing of the races) there have arisen several intermediate composite types. Many of the "British Celts" thus now possess a considerable strain of Aryan blood, manifesting itself in physical traits and especially in a lighter colour of the hair and eyes, whilst fondly idealizing their Celtic ancestry into a sentimental cult. But the major portion of the population, not only in the modern "Celtic" areas, but all over the British Isles generally retains appreciably a preponderating Pictish type.

Thus, in regard to the civilization of the British Isles, we find that the modern theory that it was the "British Celts" who first introduced the Aryan language and civilization into Britain is merely a survival of an unfounded assumption by later philologists, which assumption rested on the further unfounded assumption that the "British Celts" were originally Aryans in Race.

We are now in a position to take up, on much clearer ground than has hitherto been possible for previous enquirers, the great and hitherto unsolved question as to how and when the Aryan language and civilization were first introduced into Britain, and by what racial agency.

Chapter XIII

COMING OF THE "BRITONS" OR ARYAN BRITO-PHOENICIANS UNDER KING BRUTUS-THE-TROJAN TO ALBION ABOUT 1103, B.C.

"The Britains almost severed from the World." VIRGIL, Bucolics i, 67.

"At length he (Brutus-the-Trojan) came to this island named after him 'Britannia,' dwelt there and filled it with his descendants." NENNIUS, 10.

THE historicity of the traditional Ancient British Chronicles which has thus been established in regard to the coming of the Brito-Phoenician king of the Scots, Part-olon, about 400 B.C., to the land of the Picts, by means of his own Newton Stone inscriptions and associated evidence, presumes that the earlier portion of these Chronicles, dealing with the somewhat earlier period, also contains genuine historical tradition.

Now this earlier portion of the Chronicles records circumstantially the first arrival of the Britons by sea, in Albion under "King Brut-the-Trojan" about the year 1103 B.C., and his colonization and first civilization of the land, and his bestowal thereon of his "Trojan" (Aryan) language and his own patronymic name "Brit," in the form of "Brit-ain" or "The Land of the Brits or Brit-ons." This tradition, we shall now find, is fully confirmed and established by a mass of new historical facts and associated evidence.

These Ancient British Chronicles are nowadays known only through the Latin translations, made by early British moms,

---

1. English versions of these by J. Giles and others. Geoffrey's version was first translated into modern English by A. Thompson, Oxford, 1718; and reproduced mostly by Giles.

Gildas Albanius (fifth century A. D.)[1] Nennius (about 822 A.D.)[2] and Bishop Geoffrey of Monmouth (about 1140 A.D.),[3] and the Welsh and Irish-Scot fragmentary versions of the same.[4] These Ancient Chronicles are stated by their various editors to have been translated or compiled from earlier versions-"in the (ancient) British tongue" says Geoffrey-which, being presumably on parchment, have now perished.

The ancient tradition was thus handed down in writing from generation to generation by the Britons, who, we shall find, were familiar with writing long before their arrival in Britain. And, as usual, it would be modernized from time to time into the vernacular of the period by later transcribers, just as modern writers modernize Chaucer and the early versions of the Arthur Legend. This tradition was universally regarded as genuine history down till about a century ago.[5] The Brut or "Brutus" tradition was current in early Welsh bardic literature and formed a class styled "The Bruts," including Layamon's. And Geoffrey's version was a mine from which our great poets and dramatists have drawn materials and inspiration for many of

their romances on British life in the pre-Roman period, such as Shakespeare's King Lear and Cymbeline.

The arbitrary rejection of these traditional Ancient British Chronicles as a source of pre-Roman British History by

1. The title "Gildas" is said to have been borne by two monks, and both princes, sons of King Gawolon or Caw, King of Strathclyde, with capital at Dunbarton. "Gil-das" or "Gilli-tasc" means "Prince of the Church." (P.A.B. 69). The elder, surnamed Albanus, called his history of Early Britain "Cambreis" or "History of the Cambrias," a title for Britain. Only fragments of it remain. He died at Glastonbury in 512. The younger, surnamed Badonius or "of Bath," wrote a scurrilous and non-trustworthy history commencing only with the Anglo-Saxon period (Ib. 69, etc.).
2 On his date and personality, see P.A.B. 43, etc. Several MSS. are dated 976 A.D. For antiquity of the Nennius tradition before age of Nennius, see H. Zimmer, Nennius Vindicalus, Berlin, 1893; and Mommsen, Mon. German. Hist. Chronica Minora, 3, 14, etc.
3 He became bishop of St. Asaph in 1152.
4 The Irish "Nennius" is ascribed to a British bishop of Ireland named Marcus and dates to 822, see P.A.H. 49, etc.
5 See G.O.C. xi, etc.; S.C.P. clxix, 57, 118, 378, etc. The wide prevalence of the version by Nennius is evident from there being no less than 33 copies of the old MSS. of about the tenth century still existing.

modern writers since about a century ago[1] is based upon **a kind of objection and mere dogmatic assertion which, if applied to early Greek and Roman History and to the Old Testament tradition, would equally entail their total rejection also.**

The common allegation that there was no higher civilization in Britain before the Roman occupation, and that the Britons were "painted savages roaming wild in the woods" is not supported by any evidence whatever, and certainly not by Caesar himself, nor by any other authoritative Roman historian. In his remarks upon the people of Britain, based upon his own observations during his few months' campaign in Kent and South Herts, and on what he was told by interpreters, Caesar describes the people generally as civilized. He states that they were settled agriculturalists, lived under kings, of whom there were no less than four in Kent alone; that "the Kentish men [the only men he passed amongst] were civilized people . . . and their customs are much the same with those of the Gauls "[2]-that is to say, a people highly civilized and richly and luxuriously clothed. He also says that Britain " is well peopled and has plenty of buildings much of the fashion of the Gauls, they have infinite store of cattle, make use of gold money, and iron rings which pass by weight, the midland countries produce some tin, and those nearer the sea iron."[3] And many Early British coins have been discovered in France and Belgium[4] attesting pre-Roman Briton international trade. It was only the uncivilized people of the interior-whom he calls the "interiores," and who were, as we have seen, the non-Briton Pictish aborigines-in regard to whom he says that they stain their skins blue and "they seldom trouble themselves with agriculture, living on milk and flesh, and are clad with skins."[5]

1 So universal is this capricious attitude of modern writers the one following the other often presumably without having examined the texts, that even the editor of the commonest English edition of these Chronicles, Mr. Giles, loses no opportunity in preface and footnotes to disparage his text.
2 D.B.G. v, 5.
3 Ib. v, 5.
4 E.C.B. 38, 51, 95-7.
5 D.B.G., v, 5.

Caesar also records the high military efficiency of the Briton troops: "the legionary soldiers were not a fit match for such an enemy," and "the enemy's horse and war-chariots . . . inspired terror into the (Roman) cavalry."[1] And here it is significant to note that the dreaded warchariots of the Briton cavalry (which were peculiar to the Britons and unfamiliar to the Romans), and of which Cassivellaunus, the "Catti," alone retained 4,000 after he disbanded his army[2] **were of the same type as those of the Hittites or Catti,** as described and sculptured by Ramses II. (c. 1295 B.C.) at the Battle of Kadesh, a port of the Hitto-Phoenicians[3] (see Fig. 23).

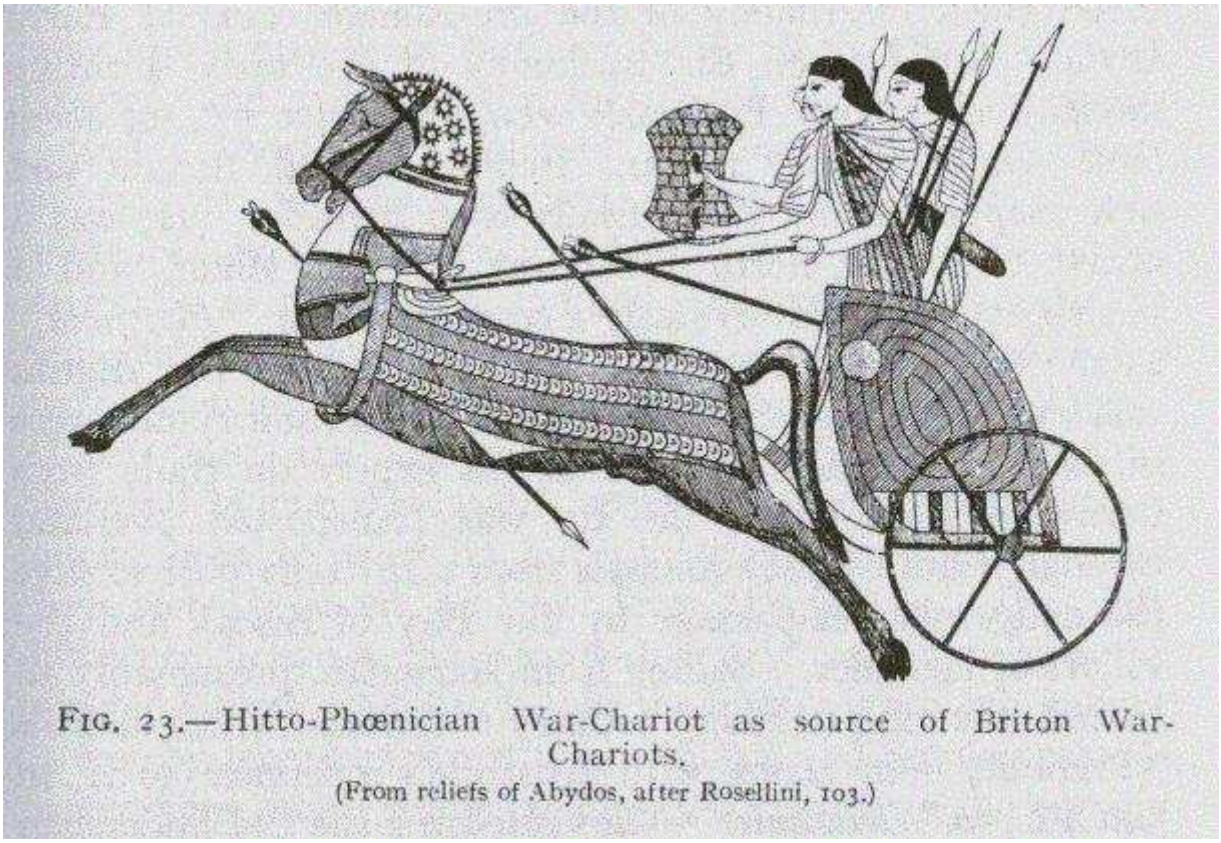


FIG. 23.—Hitto-Phœnician War-Chariot as source of Briton War-Chariots.
(From reliefs of Abydos, after Rosellini, 103.)

FIG. 23.-Hitto-Phoenician War-Chariot as source of Briton War-Chariots. (From reliefs of Abydos, after Rosellini, 103.)

This unexpected formidable opposition by the civilized Britons, despite the secessions from Cassivelaunus, contrived by the invidious diplomacy of Caesar, explains why the latter so promptly abandoned his second intended conquest of Britain and retired speedily to Gaul within a few weeks, without

1 E.C.B. v, 6.
2 D.B.G. 4.33.2.
3 The popular notion that the Briton War Chariots were armed with scythes has no historical or archaeological foundation. Neither Caesar nor Tacitus mentions such an appendage; nor is such figured on Briton Chariots on coins, and no such scythes exist on War-Chariots which have been found interred with Briton chiefs in their graves, a la Tut-ankh-amen.

making any serious attempt at subjugating Britain. And the later Roman occupation of Britain by overwhelming forces, beginning with Claudius in 43 A.D., may perhaps be more justly paralleled to the present political occupation of the Rhine Valley by the allied forces after

their "civilized" enemy was hopelessly crippled by superior force, than the mere military occupation of an "uncivilized" country. The objectors to the pre-Roman Civilization in Britain - whose objection merely rests on their credulous acceptance of the dogmatic teaching of some generations of uninformed teachers obsessed with exaggerated notions of Roman influence on Briton-also shut their eyes not only to the inconvenient testimony of the pre-Roman coins of Early Britain, but also to the testimony of the early scientific navigating explorer Pytheas,[1] who, about 350 B.C., or about three centuries before Caesar, circumnavigated Britain and first mapped it out scientifically with latitudes. He was a native of Phocea, north of Smyrna in Asia Minor, and a place-name which is obviously a contraction for " Phoenicia," as the adjoining sea-port on the headland on the AEgean was called "Phoenice." A colony of his countrymen were settled at Marseilles, engaged in the export tin trade from Cornwall, from which the tin was transported overland through Gaul by pack-animals from a Brittany port to save the dangerous sea-passage by the Bay of Biscay and the Pillars of Hercules. Sailing from Marseilles, presumably to exploit the tin-producing country of Britain, which he calls "Pretanic,"-in series with Aristotle's reference to it, in 340 BC., as "Britannic"[2] - he visited first the Old Phoenician tin export-port of Ictis or St. Michael's Mount in Penzance Bay (see Fig. 24), then, sailing round the west coast, surveying and landing at several places, he eventually reached Shetland (his Thule). He found the people every-

1. Pytheas is cited as a standard scientific authority by ancient geographers and astronomers from Hipparchus down to Strabo. His original work is lost and only known through extracts by the ancient writers. These were collected by Fuhr, 1835; and are summarized by H.A.B., 217-230.
2. Aristotle, De Mundo, sec. 3, "Beyond the Pillars of Hercules is the ocean which flows round the earth. In it are two very large islands called Britannic; these are Albion and Ierne."

where settled, peaceful agriculturalists, and even in Shetland they were agricultural and made wine from "corn and honey."[1] And over a century before Pytheus, the Phoenician admiral Himlico, from Carthage, voyaged, about 500 B.C., round part of Britain to report on the tin-producing region there. He states that the Phoenicians of Gades and Carthage were in the habit of sailing the British seas, and refers to "the hard-folk" of Britain.[2]

The further excuse for rejecting these Early British chronicles, that there are no contemporary inscriptions to support their ancient tradition, is one which, if accepted, would sweep away not only the early traditional history of Greece and Rome, which is accepted although resting on mere literary tradition, but also nearly all the Old Testament History, and much of the history of the Early Christian Church. There is absolutely no inscriptional evidence whatsoever, nor any ancient classic Greek or Roman reference, for the existence of Abraham or any of the Jewish patriarchs or prophets of the Old Testament, nor for Moses, Saul, David, Solomon, nor any of the Jewish kings, with the mere exception of two, or at most three, of the later kings.[3] All of these are accepted and implicitly believed to be historical by our theologians merely on the strength of their having been believed by our Christian ancestors, because they were believed by the Jews themselves. The only difference between the accepted Jewish tradition and the rejected British tradition is that the former is actively taught as true by incessant repetition in church and Sunday schools to everyone from childhood upwards; whereas the equally well authenticated Early British traditional history is actively disparaged and stigmatized by modern writers, the one mechanically repeating the other, as mere fabricated

1. S. iv, 5, 5.
2. Festus Avienus in Ova Maritima, 110, etc.
3. **The only ancient Israelite kings of which there appears to be any epigraphic or contemporary record are "Jehu, son of Khumri" (which latter name is supposed to be "Omri" of the Old Testament), who is mentioned in the tribute-lists of the Assyrian King Shalmaneser II. in 842 B.C.; and "Hezekiah of Judah" who is mentioned in the tribute-lists of the Assyrian Sennacherib in 701 B.C. (C.I.W.A. I, pl. 38 and III, pl. 5, No. 6.)**

---

fables or forgeries, despite the above-cited facts to the contrary. But there is inscriptional evidence, as we shall see.

Nor is the alleged objection that there is no classic Greek or Roman reference to the name of King Brutus,[1] even were it true, which it is not, sufficient grounds for rejecting the circumstantial British tradition regarding him. **There is no classic reference to the Aryan ancestors of the historical Greeks nor to the names of the other descendants of AEneas, that, Homer states, revisited and re-occupied Troy in the dark period following its sack and destruction by the Achaians. Nor is there any classic Greek or Roman reference to any of the Jewish patriarchs, prophets and kings or even to the Hebrews themselves.** But I find, as detailed in Appendix IV, that Homer does appear to mention King Brutus as "Peirithoos" repeatedly, both in his Iliad and Odyssey, as one of the most famous of immortal heroes and associated with Hercules of the Phoenicians. Moreover, the Homeric hero who was the confederate of Peirithoos, namely, Coronos Caineus, appears to be Brutus' colleague in the conquest of Albion, the Phoenician prince "Corineus" of the British Chronicles.

Even for the traditional birth-place of Brutus-the-Trojan being located in the Tiber province of Latium, some evidence also is now forthcoming which connects Latium directly with both Troy and Ancient Britain. The Roman tradition of AEneas the Trojan-and the traditional great grandfather of Brutus-preserved by Virgil relates that Aeneas, in his flight from Troy after the great war, carried with him, on his ship, his "household guardian 'gods' (penates)" from Troy to Latium in Italy.[2] Now in Latium were unearthed two prehistoric shrines (see Fig. 24 for one of them) which might possibly be the actual ones brought by AEneas there. They are of the same hut-like form as the sacred buildings figured

---

1. Thus the translator of the common English version, Mr. J. A. Giles, warns his readers (p. 92) saying, "It is unnecessary to remind the classical reader that the historians of Greece and Italy make no mention of Brutus and his adventures."
2 AEneid i, 382. The flight of AEneas to the Tiber appears to have been considered an historical event by the Romans. Julius and others of the Caesars claimed descent from his son Iulus, as well as did the legendary Romulus.

---

on Hitto-Sumerian seals of the Sun-cult along with Crosses and Swastikas,[1] and the surface of this Latium shrine, Fig. 24, is also covered by Crosses and Swastikas of exactly the same pattern which occurs on the solar amulets of Troy (see Fig. 46)[2] and on the rock-sculptures and ancient solar monuments and coins in the British Isles (see Fig. 47 and later Figs).[3] And the prehistoric inscriptions in Britain, now deciphered for the first time in Chapter XVIII are of the Trojan type and invoke God and his archangel by the same names as the Trojan.

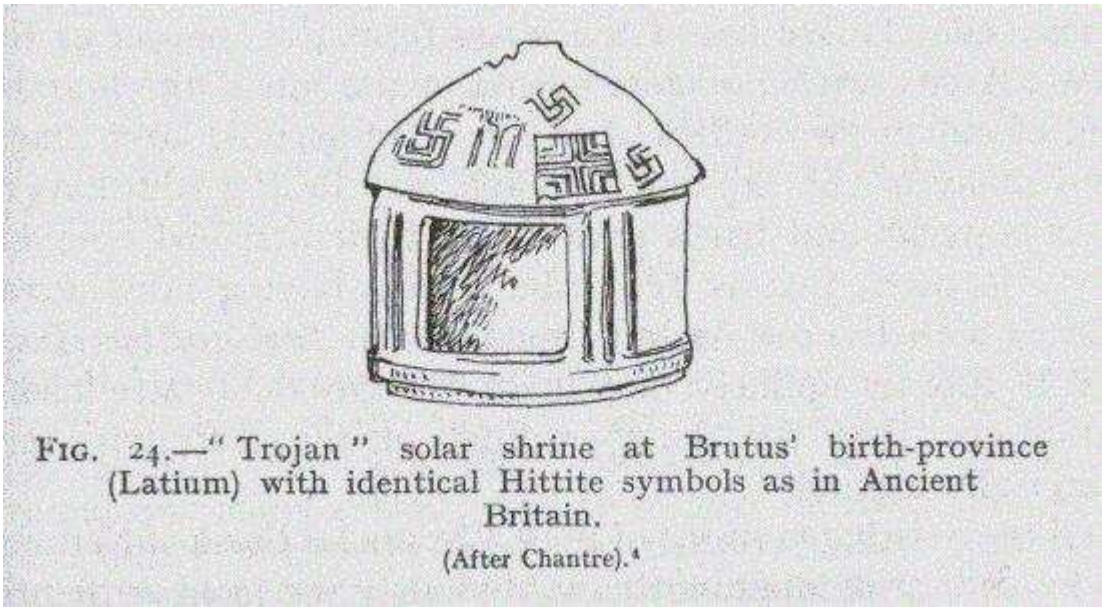


FIG. 24.—"Trojan" solar shrine at Brutus' birth-province (Latium) with identical Hittite symbols as in Ancient Britain.
(After Chantre).[4]

FIG. 24.- "Trojan" solar shrine at Brutus' birth-province (Latium) with identical Hittite symbols as in Ancient Britain.
(After Chantre).[4]

This establishes the fact that the same solar religion with identical symbols as the Trojan was introduced into Latium, the birth-province of Brutus, as was introduced by Brutus and his Trojan Britons into Early Britain.

The now rehabilitated Early British Chronicles are found to be fairly trustworthy sources for the Coming of the Britons and the Early History of pre-Roman Britain. In their present form they no doubt contain, as similar traditional records do, many trivial details introduced by later generations of transcribers and translators, which may have been

1 W.S.C., 484-494.
2 On this Cross on Trojan amulets, see S. I. 1820, where Cross is of the same many-lined design as on shrine, but rounded for wear and pierced for threading.
3 On such Briton crosses, see Fig. 47, and in Wales: W.L.W., 88 and 90; Scotland: S:S.S., ii, 101; Ireland: C.N.G., Fig. 84; Swastikas of this form: S.S.S. i, 124, 274 and ii, 67, &c.
4 C.M.C., p. 90.

marginal notes on the older texts suggesting incidents based on conjectural etymologies of the proper names. The genuineness of the texts is also suggested by the frank record of the vicious traits of several of the kings as well as the virtues of others; and the circumstantial accounts of court intrigues, assassinations and the tyrannical feudal abuse of the sovereignty, reflect a very life-like picture of human happenings. Indeed, it appears probable that the earlier textual tradition was, like the earlier tradition of the Indo-Aryan or Eastern branch of the Barats, little more than a bare consecutive list of the kings from the founder of the first dynasty with the chief events in the life of the founder and of one or two others of the more important later kings.

And many of the expanded details may be the additions of later copyists and bards embodying their personal opinions or conjectures, just as Tennyson admits having taken great licence with-the old Arthur legend in his Idyls of the King. But it appears unlikely that there was any deliberate falsification, or that the main outlines of the tradition were materially altered.

Of the existing versions of these Chronicles those of Nennius and Geoffrey of Monmouth are obviously the most authentic and fullest, and they are in general agreement. Nennius tells us that his was a compilation by himself from the ancient British texts and the annals of the Romans and other authorities whom he specifies; whereas Geoffrey states expressly that his was a translation into Latin of "an ancient book in the British tongue." The following extracts and summary of the life and voyage to Britain of "King Brut-the-Trojan" are from Geoffrey's text, and refer only to Nennius when he differs therefrom or supplies additional details.

We shall now let the Old British Chronicles speak for themselves: in recording the arrival in Albion of the Britons under King Brutus about 1103 BC., and his civilization and Aryanization of this land:[1] (for reference to chief place-names see Map.)

1. The translation by A. Thompson as revised by Giles (G.E.C.) is generally followed. There is a later translation by S. Evans, 1904.

Birth and Early Life of Brutus-the-Trojan.

"After the Trojan war, AEneas, fleeing with Ascanius from their destroyed city, sailed to Italy. There he was honourably received by King Latinus,[1] which raised against him the envy of Turnus, King of the Rutuli, who thereon made war against him. Engaging in battle, AEneas got the victory, and killing Turnus, obtained the kingdom of Italy (Latium); and with it Lavinia, the daughter of Latinus.[2] After his death Ascanius, succeeding to the kingdom, built Alba on the Tiber, and begat a son named Sylvius, who . . . took to wife a niece of Lavinia . . . and had a son called Brutus.

"At length, after fifteen years were expired, the youth accompanied his father in hunting, and killed him accidentally by the shot of an arrow. . . . Upon his father's death he was expelled from Italy, his kinsmen being enraged at him for so heinous a deed."

Brutus in Greece.

"Thus banished, he went into Greece, where he found the posterity of Helenus son of Priamus kept in slavery by Pandrasus, King of the Greeks. For, after the destruction of Troy, Pyrrhus, son of Achilles, had brought hither in chains Helenus and many others; and to revenge on them the death of his father had commanded that they be held in captivity. Brutus, finding they were, by descent, his old countrymen, took up his abode among them, and began to distinguish himself by his conduct and bravery in war, so as to gain the affection of kings and commanders; and above all the young men of the country. . . . His fame spreading over all countries, the Trojans from all parts began to flock to him, desiring under his command, to be freed from subjection to the Greeks.

There was then in Greece a noble youth named Assaracus, a favourer of their cause, for he was descended on his mother's side from the Trojans. . . . Brutus having reviewed, the number of his men and seen how Assaracus's castles lay open to him, complied with their request." [It is then related that Brutus fought a battle with the army of Pandrasus at the river Akalon, and eventually routed the enemy and captured the

1. King Latinus of Mid-Italy is stated in Nennius' version to be "the son of Faunus [? Van], the son of Picus [Pict ?], the son of Saturn" (Nennius, sect. 10).

2. Virgil gives this version of the adventures of AEneas-the arrival of that exile on the coast of Latium in Italy, King Latinus' entertainment of him and promise of his only daughter and hieress of his crown, the rage of her admirer Turnus and his invasion of Latium, and his defeat and death at the hands of AEneas - Virgil, books 7-12.

---

king and extracted from the latter his consent for the Trojans to depart from Greece, provided with the ships and provisions necessary for this purpose and "gold and silver," as well, as the hand of his beautiful daughter Ignoge for Brutus.] . . . "He (Pandrasus) accordingly delivered to the Trojans three hundred and twenty-four ships, laden with all kinds of provisions and gold and silver, and married his daughter to Brutus."

Cruise of Brutus and His Fleet from Greece to Gades.

"The Trojans now released from his (Pandrasus') power, set sail. . . . The winds continued fair for two days and a night together, when at length they arrived at a certain island called Leogecia [Leugas the modern Leucas, about 35 miles south of the mouth of the Acheron River of Epirus; see Map], which had been formerly wasted by pirates and was then uninhabited. . . . In it was a desolate city in which they found a temple of Diana and in it a statue of that goddess, which gave answers to those that came to consult her. . . Then they advised their leader to go to the city, and after offering sacrifices to enquire of the deity of the place what country was allotted to them for their place of settlement. . . . So that Brutus, attended by Gerion the augur and twelve of the oldest men, set forward to the temple. Arrived at the place, and presenting themselves before the shrine with garlands about their brows, as the ancient rites required, they made three fires to the three deities Jupiter, Mercury and Diana, and offered sacrifices to each of them. Brutus himself, holding before the altar of the goddess a consecrated vessel filled with wine and the blood of a white hart, prayed:-

'Goddess of Woods, tremendous in the chase
To the mountain boars and all the savage race!
Wide o'er the ethereal walks extend thy sway,
And o'er the infernal mansions void of day
Look upon us on earth! unfold our fate,
And say what region is our destined seat?
Where shall we next thy lasting temples raise?
And choirs of virgins celebrate thy praise?'[1]

"After repeating this prayer, he took four[2] turns round the altar, poured the wine into the fire and then laid himself down upon the hart's skin, which he had spread before the altar,

---

1. This graceful and fairly literal poetical translation is by Pope from the Latin verse of the historian Gildas the Elder. See P.A.B., 53.
2. Four, we shall see, is the mystic Hitto-Sumerian and Phoenician number for "Mother Earth."

---

where he fell fast asleep. In the night, in his deep sleep, the goddess seemed to appear before him and thus responded:-

'Brutus! there lies beyond the Gallic bounds
An island which the western sea surrounds,
By giants once possessed; now few remain
To bar thy entrance, or obstruct thy reign.

To reach that happy shore thy sails employ;
There Fate decrees to raise a second Troy,
And found an empire in thy royal line
Which Time shall ne'er destroy, nor bounds confine.'[1]

"Awakened by the vision . . . he called to his companions and related the vision at which they greatly rejoiced and were urgent to return to their ships and hasten westwards in pursuit of what the goddess had promised.

"Without delay they set sail again and after a course of thirty days came to Africa. From thence they came to the Philenian Altars [volcanic sunken rocks east of Carthage; see map][2] and to a place called Salinae [port Selinus in S.W. corner of Sicily], and sailed between Ruscicada [Ras Sidi (ali-el-mekki) Cape at what was later Carthage Bay],[3] and the mountains of Azara [the Auza Mts. in Algeria], where they underwent great dangers from pirates, whom they nevertheless vanquished and captured their rich booty.

---

1. Pope's translation.
2. These "Altars" are clearly the dangerous sunken rocks off the Mediterranean Coast of Africa, east of Italy mentioned by Virgil in his account of the voyage of AEneas to the Tiber, where that hero saw:-

"Three hapless barks
Caught by the southern blast on rocks unseen -
A ghastly ridge emerging 'mid the waves,
by Tuscan seamen 'Altars' called-are hurled."
-- Virgil, AEneid, i, 129-131.

South of Etna near Malta or Pantellaria, are some sunken volcanic rocks, which still abound in hot springs with jets of steam (see Geographie Universelle i, 571); and this last-named feature would suggest "Altars." But the title "Philenian" clearly associates the locality with the African coast of Libya where there was a port of "Philaenon" on the shore of Cyrene. There were also two heroic "Carthaginian" brothers called "Philani" who submitted to be buried (or drowned ?) alive for the sake of their country, who presumably derived their name from this Libyan port. The title of "Altar" suggests that they were of the same volcanic formation as those of Pantellaria.
3. The rocky cape forming the northern headland of the Bay of Carthage is now called "Ras Sidi," wherein the term Ras appears to be the Akkadian Resu or "Head," so that Ras or Resu may have been used in remote times for "head-land" by Akkadian mariners such as the Phoenicians were. And significantly Ras is the name for headlands on the coast of Levantine Phoenicia.

"From thence, passing the river Malua [Wady Mulaye, west of Oran, forming the cast frontier of Morocco) they arrived at Mauretania [Morocco], where, for want of provisions, they had to go ashore. . . . When they had well stored their ships, they steered to the Pillars of Hercules . . . and came to the Tyrrhenian Sea [Gulf of the Tyrian-Phoenician city of Gades or Cadiz]. Upon its shores they found four several clans descended from the banished Trojans who had accompanied [the Trojan Phoenician] Antenor[1] in his flight. The name of their commander was Duke Corineus, a modest man in council, but of great courage and boldness who could overthrow even gigantic opponents. When they learned from whom he was descended they joined company with him and those under his government, who from the name of their leader were afterwards called the 'Cornish' people.

Voyage from Gades to Albion

"From thence they came to Aquitaine, and, entering the mouth of the Loire, cast anchor. Goffarius Pictus, who was king of Aquitaine at that time, hearing of the arrival of a foreign people with a great fleet upon his coasts, sent messengers to demand whether they brought peace or war. The messengers met Corineus, who was come ashore with two hundred men to hunt in the woods. They demanded who gave him permission to enter their king's forests and kill his game. Corineus answered there was no occasion for asking leave, upon which one of them, named Imbertus, rushing forward with full-drawn bow, shot at him. Corineus, avoiding the arrow, ran up to him. and with his bow in hand broke his head, and the rest escaped with the news to Goffarius. The Pictavian raised an army to revenge the death of his messenger." [Here follows an account of the battle between the Picts and the legion of Brutus and Corineus, in which the latter performs herculean prodigies of slaughter single-handed with his battle-axe, and the Picts are put to flight. Brutus pursued them through Aquitaine "to the place where the city of Tours now stands, which he afterwards built,"[2] and called it after "a Trojan named Turonus, the nephew of Brutus," who was slain and buried there. Brutus "enriched his men with the spoils of the slain."]

"Brutus, afflicted to observe the number of his forces daily lessened, while that of the enemy increased . . . at last determined to return to his ships while the greater part of his followers was yet safe and hitherto victorious, and to go in

---

1 See details later.
2 Nennius also credits Brutus with building "Turnis," the city of the "Turomes" or Tours in Gaul. (Nennius, sect. 10).

---

quest of the island the goddess had told him of. So, with the consent of his company, he repaired the fleet and, loading it with the riches and spoils he had taken, set sail with a fair wind to the promised land, and arrived on the coast of Totnes.[1]

Arrival in Albion and Colonization of the Country as "Brit-ain" about 1103 B.C.

"The island was then called Albion,[2] and was inhabited by a few 'giants.' Notwithstanding this, the pleasant places, plenty of rivers abounding in fish, and its pleasing woods made Brutus and his company desirous to fix their habitation in it. They therefore passed through all the provinces, forced the 'giants' to fly into the caves of the mountains, and divided the country among them according to the directions of their commander.

"After this they began to till the ground and build houses, so that in a little time the country looked like a place long inhabited. At last Brutus called the island after his own name 'Brit-ain' and his companions 'Brit-o-ns' . . . from whence afterwards the language of his nation, which at first bore the name of Trojan [Doric] or rough Greek, was called 'British.'

"But Corineus, in imitation of his leader, called that part of the island which was given to him as duke, 'Corinea'[3] and his people 'Corinene' [Cornish men] after his own name; for though he had his choice of provinces before all the rest, yet he preferred this country [Corn-wall], which is now called, in Latin, 'Cornubia.' For it was a diversion to him to encounter the said 'giants,' which were in greater numbers there than in all the other provinces. Among the rest was one detestable monster named Goemagot. . . . On a certain day, when Brutus was holding a solemn festival to the gods in the port where they first landed, this 'giant,' with a score of his

companions, came in upon the Britons, making great slaughter. The Britons at last killed everyone but Goemagot, who was spared to wrestle with Corineus.[4] . . . Corineus, snatching him on his shoulders, ran with him to the shore and from the top of a high cliff hurled down the savage monster into the sea.

1. On Totnes landing, see later.
2. "Albion" is the form used about 340 B.C. by Aristotle in De Mundo, 3.
3. "Kernaw" is an old name for Cornwall in Gilbert's Parochial Hist. of Cornwall, about 1580.
4. This refers only to the "giants" of Totnes with its old tin and copper mines. The other "giants of the provinces" are referred to in a previous paragraph.

The place where he fell is called Lam Goemagot, that is, 'Goemagot's Leap' unto this day.[1]

Founding in Britain of New Troy "Tri-Novantuna" or "London" about 1100 B.C.

"Brutus, having thus at last set eyes upon his kingdom, formed the design of building a city, and with this view travelled through the land to find a convenient site. And coming to the river Thames, he walked along the shore and at last pitched upon a place fit for his purpose. Here he built a city which lie called 'New Troy,' under which name it continued for a long time after, till at last, by corruption, it came to be called 'Tri-Novantum.' But afterwards, when Lud, the brother of Cassibellaun, who made war against Julius Caesar, obtained the government of the kingdom, he surrounded it with stately walls and towers and ordered it to be called after his own name, 'Kaer-Lud,' that is, the 'City of Lud' [or 'Lud-Dun,' corrupted into 'Lon-don'].[2]

Making Laws for Government

"After Brutus had finished building the city, he made choice of the citizens that were to inhabit it, and prescribed them laws for their peaceable government. . . . At the same time also, the sons of Hector, after the expulsion of the posterity of Antenor, reigned in Troy; as in Italy did Sylvius AEneas, the son of AEneas, the uncle of Brutus, and the third king of the Latins.

Death of King Brutus about 1080 B.C. and Division of Britain

"During these events Brutus had by his wife Ignoge three famous sons, named Locrin, Albanact and Kamber. These, after their father's death, which happened in the twenty-fourth year after his arrival, buried him in the city which he had built; and then, having divided the kingdom of Britain [excepting Cornwall] among them, retired each to his government. Locrin, the eldest, possessed the central part of the island, called afterwards from his name 'Laegria,' Kamber had that part which lies beyond the river Severn, now called Wales, but which was for long named 'Kambria,' and hence the people

1. This rock is said by Gilbert (op. cit.) and Camden (Britannia, 1586) to be, according to local tradition, the "Haw" at Plymouth and the "giant" is there known as "Gogmagog."
2. See Appendix V for details.

still call themselves in their British tongue 'Kambri.' Albanact, the younger brother, possessed the country he called 'Albania,' now Scotland.

"After they had a long time reigned in peace together, Humber, king of the Huns arrived in Albania, and having killed Albanact in battle, forced his people to flee to Locrin for protection. Locrin, on hearing this news, joined his brother Kamber and went with the whole strength of the kingdom to meet the king of the Huns . . . and put him to rout.

"Locrin married Corineus' daughter named Guendoloena . . . and had a son named Maddan, who was put under the care of his grandfather Corineus to be educated." [The Chronicles record the succeeding reigns down to the Roman period. In the reign of Ebraucus or York (who founded York and Dun Barton) occurred the annexation of Germany by Britons.]

Civilization of Germany by Britons about 950 B.C.

"The sons [of King Ebraucus, fourth in descent from Brutus[1]], under the conduct of their brother Assaracus, departed in a fleet to Germany, and having, with the assistance of [the descendants of] Sylvius Alba, subdued the barbarian[2] people there, obtained that kingdom."[3]

Several points raised by this traditional British Chronicle regarding the voyage to and conquest of Alban or Britain by King Brutus-the-Trojan-who, we have found, was the great Homeric hero Peirithoos (see Appendix IV)-now call for examination.

The sea-route reported to have been followed by him in his voyage from the Acheron (or Akalon) River in Epirus to Britain is clearly and unequivocally evident by the complete identification, which I have made,[4] of all the places, without any exception, mentioned in the narrative. These places follow one another in strict geographical order (see map). It is seen that the course taken was at first due south until the Libyan coast of Africa was sighted at Philoenon in Cyrene. And as the sunken rocks called "Altars" were

1 See Appendix I, List of Briton Kings.
2 G.C. ii. 3.
3 G.C., ii, 8 and see later.
4 On these place-names the latest writer, Mr. J. A. Giles, writes (op. cit., 101): "It is probably impossible to discover whether these names describe existing places, or are purely inventions of the author. (Sic !)"

also sighted by AEneas on fleeing from Troy to the Tiber, according to Virgil's tradition, this suggests that the Trojan (and Phoenician) sailors, in voyaging westwards along the Mediterranean, were in the habit of sailing due south until the coast of Africa was sighted, and then coasting along that sea-board, guided by its well-known rocky headlands as landmarks.

The time taken for the first stage of the voyage, from the mouth of the Acheron or the city up that river to Leogecia, the ancient Leugas and modern Leucas, (which is south of Corfu), that is, a distance of about 15 miles, is stated to have been "two days and a night." This seems quite probable in view of the difficulties in starting off such large fleet of small boats and the necessity for them keeping together. The second stage from Leogecia to the coast of Africa at Philaenon, which is in a direct line due south only about five hundred miles, is stated to have taken "thirty days." This long period may have been due to contrary winds, or the "thirty days" may perhaps refer to the whole time under sail from the re-embarking at Leogecia till the next landing in Mauretania (see Map).

The "Vision" of Brutus at the temple of Diana may or may not have really happened. It is only said to have occurred in a dream. The mere offering of worship to this popular goddess of the Chase and of Destiny, with a cup of wine and few drops of hart's blood poured upon the altar fire. was a very probable occurrence, especially as Brutus was bent on a "chase," and was begged by his men to make the offering as we are told. Similar and more bloody sacrifices were often made by Alexander the Great - coming front the land of the same Parthini tribe in Epirus - at popular native shrines. And it was the usual practice amongst sailors to worship the local divinity on starting on voyages; and we have seen that the goddess called "Diana" by Geoffrey was a form of the Phoenician tutelary Britannia.

The account of this "Vision" occurs in a fragmentary portion of the lost earlier version of the Chronicles by Prince

1. One of AEneas' ships was manned by Orontes, presumably named after the river of the Hitto-Phoenician port Kadesh.

Gildas the Elder of Dunbarton. He was a famous Briton poet, and either he or still earlier redactors of these Chronicles may have introduced it as a bardic embellishment to signalize worthily so important an historical event as the first coming of the Britons to Britain. Such prophetic visions, not to mention their familiar frequency in the Jewish Old Testament, are not unknown in the case of such historical personages as Alexander the Macedonian and even Caesar, to signalize some particular achievement or foretell a fate. So this vision in no wise detracts from the historicity of the British tradition.

Besides, it now becomes clear that Brutus was no Columbus in the discovery of Albion or Britain. Nor did he require any such adventitious aid as a supernatural vision to inform him of the existence of Albion and its attractiveness for annexation. Albion was already, at that period, well known to the Phoenicians, we shall find, as a rich tin-producing country, and Cornwall was already occupied by a small colony of the rival relatives of Brutus, before he arrived there. It thus appears that Brutus doubtless deliberately set sail with his fleet from the River Acheron for the express purpose of annexing and occupying Albion.

The colony of four clans of fellow-Trojans found by Brutus "on the shores of the Tyrrhenian Sea," outside the Pillars of Hercules, is of immense historical and ethnological importance in establishing the affinity of the Trojan descendants of Dardanus with the Phoenicians, and the kinship of Brutus with the Phoenicians. The settlement of these Trojans on this "Tyrrhenian Sea " was, of course, Gades, which was traditionally visited by Hercules,[1] and contained one of his most famous Phoenician temples.[2] It was founded traditionally as a colony by the Phoenicians of Tyre,[3] which thus accounts for the name of its gulf as the "Tyrrh-enian Sea" - a title also applied to the Gulf of Tuscany where there was similar Phoenician or Punic colony at "Punicum" bordering Latium, in a province ruled by the Phoenician "Tyrrh-eni"

1. Herodotus, 4, 8.
2. S. 3, 5, 3 etc.
3. Vellenis Paterculus ed. Elzevir Leyden (1639), 1, 2; and Strabo, 3, 5, 5.

or Tyrians. This Phoenician settlement at "Gad--es," or "The House of the Gads or Phoenicians," was presumably founded mainly as a "half-way house" to the tin-mines of

Cornwall and its off-lying isles of the Cassiterides, now sub- merged by the sinking of the land. Herodotus records that the chief source of the supply of tin, which was essential for the manufacture of bronze, for the ancient world came from the Cornwall Cassiterides. He says

"The Cassiterides from which our tin comes. . . . It is nevertheless certain that both our tin and our amber are brought from these extremely remote regions (the Cassiterides and North Sea) . . . in the western extremities of Europe."[1]

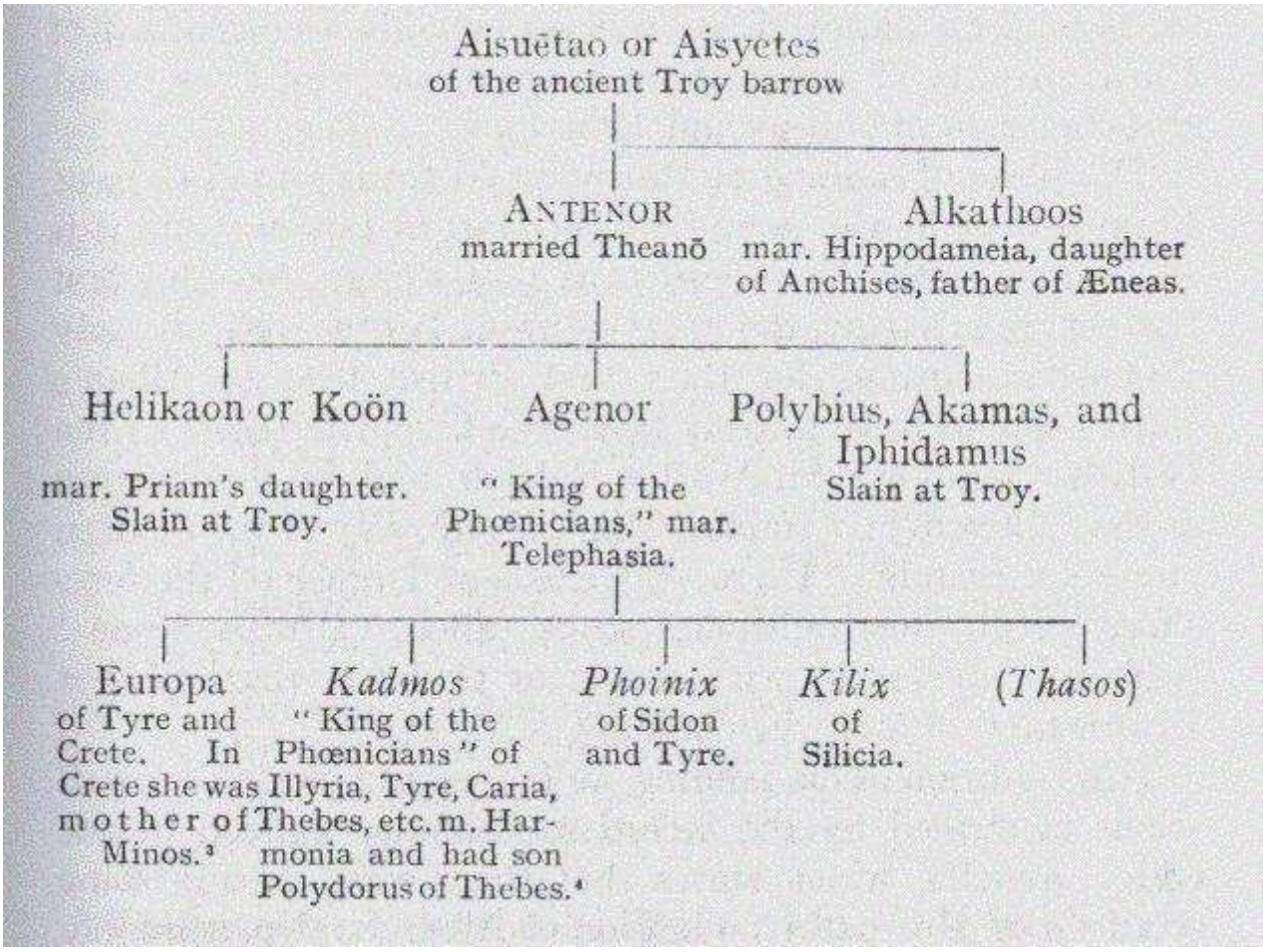
This tin-trade and its distribution were entirely in the hands of the Phoenicians.[2] And it now seems that the "Tin-land beyond the Upper Sea" (or Mediterranean) of the Amorites subject to Sargon I. about 2800 B.C., was the Cassiterides of Cornwall, see App. VI.

The "Trojan" traders whom Brutus found settled at Gades were under the leadership of Duke Corineus, bearing this significantly Greco-Phoenician name,[3] and a former associate-in-arms of Brutus. The four clans of these Trojans of Gades are stated in our text to have been the descendants of "banished Trojans who had accompanied Antenor." This Trojan hero, it will be remembered, is described by Homer as a leading prince of Troy, who rode in the same chariot with King Priam as ambassador at the parley with the Achaian Greek invaders.[4] He was spared by the latter in their massacre of the Trojans on account of his honourable conduct in indignantly rejecting the proposal of a party of Trojans to murder the Achaian ambassadors, Ulysses and Menelaus, and was thus allowed, with the remnants of his family, to escape along with AEneas and his son Ascanius. He sailed to Italy with attendants called Veneti, like AEneas, but chose Illyria at the head of the Adriatic, and there founded Padua[5] adjoining "Venice," which latter name seems to preserve his ethnic title of "Phoenice" or

1. Herodotus, 3, 115.
2. S. 3, 5, 11.
3. A Greco-Phoenician tombstone at Carthage is erected to "Karneios." See P. Delattre, La Necropole Punique (excavations of 1895-6). Paris, 1897, 143.
4. Iliad, 3, 263 and 213.
5. Virgil, AEneid, 255-292.

"Phoenician." And he was so celebrated that he received a statue as a demi-god from the Phoenicians at Tyre.[1]

Antenor's descendants and their relationships to Brutus are displayed in the following genealogical Table[2]:-


Aisuētao or Aisyetes
of the ancient Troy barrow
ANTENOR
married Theanō
Alkathoos
mar. Hippodameia, daughter of Anchises, father of Æneas.
Helikaon or Koön
mar. Priam's daughter. Slain at Troy.
Agenor
" King of the Phœnicians," mar. Telephasia.
Polybius, Akamas, and Iphidamus
Slain at Troy.
Europa
of Tyre and Crete. In Crete she was mother of Minos.[3]
Kadmos
" King of the Phœnicians " of Illyria, Tyre, Caria, Thebes, etc. m. Harmonia and had son Polydorus of Thebes.[4]
Phoinix
of Sidon and Tyre.
Kilix
of Silicia.
(Thasos)

The four clans, therefore, at Gades, of the descendants of the banished Trojans who accompanied the exiled Antenor, were presumably the descendants of the four sons of his son "King Agenor-the-Phoenician," who was so famous a sailor that he was called "Son of Poseidon or Neptune." These sons are seen in the Table to be Kadmos or "Cadmus," Phoinix, Kilix and Thasos, the first two of which are usually called by ancient classic writers, "Phoenicians," as well as their father. And incidentally it is seen that the famous King Minos of Crete was also a Phoenician. It seems possible that Duke Corineus, through his Homeric title of "Koronus Kaineus" was a descendant of Antenor's eldest son Koon (see

1. See fragments of Dius and Menander preserved by Josephus, Contr. Ap I, 17 and 18; also Arrian, Emp. Alexander, 2, 24.
2. I have compiled this Table from the references in Homer's Iliad, Herodotus, Strabo, Pausanias, etc.
3. Herodotus, i, 2 and 173; 4, 45.
4. Hesiod, Theogony, 935.

Table), who was slain by Agamemnon. The Table also shows the inter-relationship by marriage between Antenor-the-Trojan and King Priam and AEneas, the great grandfather of Brutus. Their ancestor Aisuetao of the "ancient barrow" (or funeral mound) at Troy[1] was presumably a descendant of Dardanus, the founder of the royal dynasty of Troy,[2] and thus kinsman of AEneas and Brutus.

The place of landing of Brutus in Alban is stated to have been Totnes, in the sound of the Dart in Devon; and it is in keeping with the fateful -fitness of things that the first harbour selected

by the great admiral Brutus and his early Phoenician Britons for their first British fleet in Albans waters should have latterly been the favourite resort of the British "sea-dog" Sir Walter Raleigh, and be the location of the "Britannia" training ship for our navy of the modern empire of Britain. There still exists at Totnes, on the foreshore street, the traditional stone called "Brutus Stone" (which I have seen) with the local tradition that upon it Brutus first set foot when landing in Alban.

This tradition of his landing at Totnes and not in Cornwall seems confirmed by the record in Nennius' version of the Old Chronicles, which states that there were already some relatives of Brutus in possession of Alban, and presumably at the tin-mines in Cornwall, before the arrival of Brutus. He states:-

"Brutus subdivided the island of Britain whose [previous] inhabitants were the descendants of the Romans [properly Trojans from Alba on the Tiber] from Silvius Posthumus. He was called 'Posthumus' because he was born after the death of AEneus his father: his mother was Lavinia, . . . He was called 'Silvius' . . . from whom the kings of Alba were called 'Silvan.' He was [half-] brother to Brutus . . . but Posthumus, his brother, reigned among the Latins."[3] And he had, according to Geoffrey,[4] a son called Sylvius Alba.

This tradition of the prior rule in Alban, presumably by deputy, of the Alban Silvius, the "half-brother," or rather half-uncle, of Brutus, is also preserved in the early Scottish

---

1 Iliad 2, 793.
2 Details in Aryan Origins of Phoenicians.
3 N.A.B. sects. 10 and 11.
4 G.C. chap. 8.

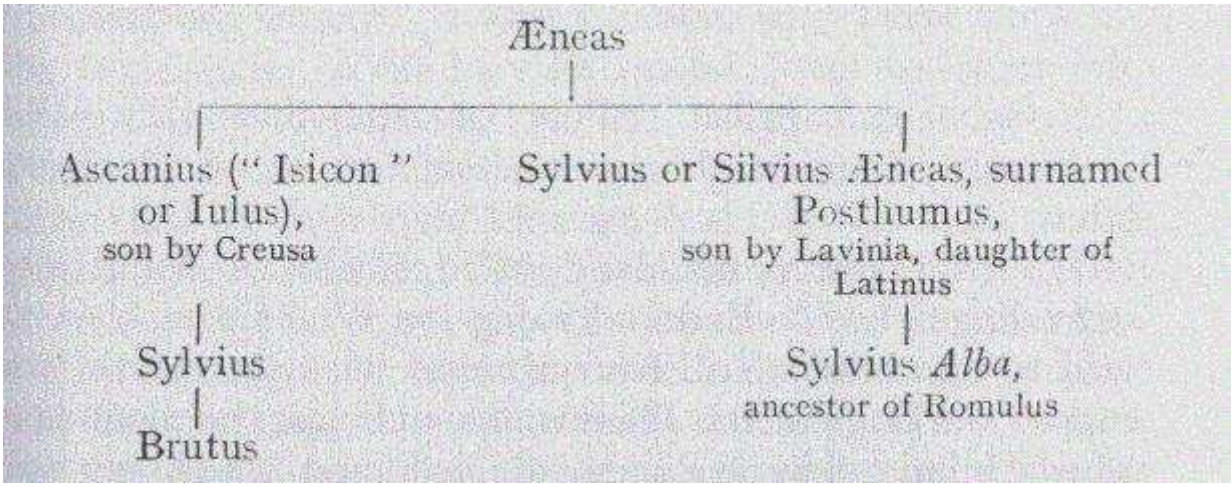
Chronicle of the Alban Duan of 1070 A.D., which was composed presumably for the coronation of the Scottish king Malcolm III, whose queen was the famous Margaret, and who was crowned in that year and to whom it was addressed. This poem, however, represents the intruder under the title of "Alban" as the son of Ascanius or "Isicon" instead of the grandson of AEneas by his Latin wife, which latter tradition appears to be correct. It is also noteworthy that the form of the name in this Scottish poem for Brutus as "Briutus" approximates more closely the Homeric "Peirithous" and the Latin "Pirithous." The poem says:-

"What was the first known invasion
Which grabbed the land of Alban ?

Alban grabbed it with many of his seed,
He, the elder son of Isicon [Ascanius];
Brother was he of Briutus, yet scarce a brother,
He named Alba of Boats.

But banish'd was this big brother
By Briutus across the 'Sea of Icht,'
Briutus grabbed Albain for his ain
Its far as wooded Fotudain [Tweed ?]."[1]

The precise relationship of Brutus to his "big brother, yet scarce a brother," Silvius Alba, the "Alban" of this Scottish poem, whom he evicted from Alban, is seen in this genealogical Table, which I have compiled from the Chronicles of Geoffrey and Nennius:-


Æneas
Ascanius ("Isicon" or Iulus), son by Creusa
Sylvius
Brutus
Sylvius or Silvius Æneas, surnamed Posthumus, son by Lavinia, daughter of Latinus
Sylvius *Alba*, ancestor of Romulus

1. See S.C.P., 57, for text and for a freer translation than mine. "Fotudain" equates with the Otadim tribe of Ptolemy who occupied the S.E. of Scotland between the Tweed and Ferth, South of the "Gad-eni" tribe.

It is thus seen that "Alban" or "Albanus who occupied part of the south of Alban before the arrival of Brutus, and presumably about 1130 B.C., the supposed date of founding of the Phoenician settlement at Gades, was the son of a half-brother of the grandfather of Brutus.

The "Sea of Icht," across which Briutus banished his senior relative Sylvius Alba, or his agents, derived its name (in series with the Isle of Wight), as we have seen, from the same Pictish source as "Ictis," the title used by classic Greek writers for the tin-port of St. Michael's Mount in the Bay of Penzance-which latter name also is now disclosed to be based presumably on one of the many place-names of "Phoenice" bestowed on their settlements by the Phoenicians, especially as a former name of Penzance, as we shall see later, was "Burriton," a dialectic form of Baraton or "Briton."

St. Michael's Mount or Ictis is physically like the type of the strategic islets so frequently selected by the seafaring Phoenicians for their ports, such as Tyre, Gades, etc. It is an islet contiguous to the mainland and admirably adapted for defence on the landside, yet open to the sea (see Fig. 25). Its towering, graceful, spiry crest stands up, an unmistakable landmark seen far out at sea:-

"Here Here the Phoenician, as remote he sail'd
Along the unknown coast, exulting hail'd,
And when he saw thy rocky point a-spire,
Thought on his native shore of Aradus or Tyre."
-Bowles.

It was also called "Fort of the Sun (Din-Sol)" presumably from its Phoenician Sun-temple, of which see later.

The neighbouring mainland off St. Michael's Mount, and extending to Land's End and along the West Coast of Cornwall to Carnbrae, is still honeycombed with the old tin and copper

workings of the Phoenicians, amongst the mounds of which I have several times rambled, and which are still locally ascribed to the Phoenicians.

It would thus appear from the use of the name "Sea of Icht," that it was from the tin-mines and tin-port of Ictis in

---

Cornwall that Brutus banished his big "brother" Sylvius Alba, or his agents, across the Sea of Icht-that is, back in the direction of his own kingdom on the Tiber.

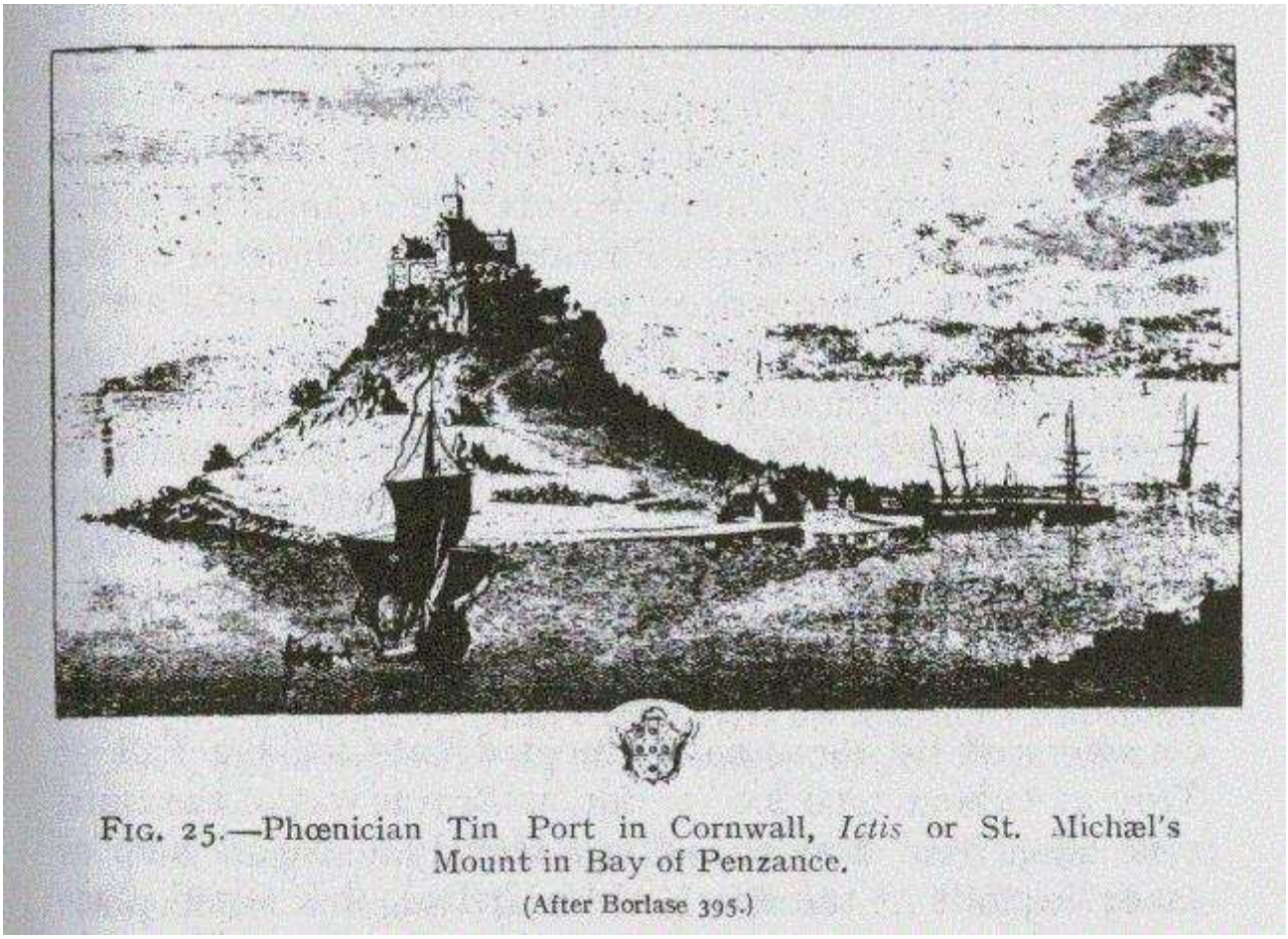


FIG. 25.—Phœnician Tin Port in Cornwall, *Ictis* or St. Michæl's Mount in Bay of Penzance.
(After Borlase 395.)

FIG. 25.-Phoenician Tin Port in Cornwall, Ictis or St. Michael's Mount in Bay of Penzance. (After Borlase 395.)

This prior occupation of Cornwall by kinsmen of Brutus would now seem to explain why Brutus landed at Totnes instead of Cornwall, which was already in the possession of his rival exploiters. It also explains why Duke Corineus, the commander of the four Phoenician clans at Gades, who were mainly dependent on the tin-mining industry in Cornwall, from which they were presumably ousted or forestalled by their rival kinsmen from the Tiber, so readily joined Brutus in his expedition to annex Alban, and doubtless so on the express stipulation that he would receive Cornwall with its monopoly of the tin trade. It also would explain why Brutus handed over the duchy of Cornwall to Corineus to conquer without going there himself, whilst he personally moved on to the Thames Valley and settled there.

The date for this invasion Valley Alban by Brutus and his associated Phoenicians is fixed directly by totalling up the

---

reported years of reign in Britain of Brutus and his continuous line of descendants and successors down to Cassivellaunus and his successors in the Roman period, as the traditional length of the reign of each king is recorded (see details in Appendix I.) There is nothing improbable or at all surprising in a ruling race of Phoenician ancestry having preserved a complete written list of their kings with the length of reigns of each on parchment records, the originals of which have now perished ; for the Phoenicians are admitted by the ancient Greek classic writers to have introduced the art of writing into Europe; and writing was a practical necessity for these early industrial sea-traders in the keeping of their accounts-a class of documents which form the majority of the ancient records recovered by excavations on early oriental civilized sites.

These regnal years in the Early British Chronicles, when totalled up, give the epoch of Brutus' arrival in Alban or Britain at about 1103 B.C. (see Appendix I.). This date is corroborated by the usually-accepted date for the Fall of Troy at "about 1200 B.C."[1]; for, as Brutus was of the third generation from Aneas, and was already a mature hero of many exploits at the epoch of his arrival, this would place his invasion somewhere about 1100 B.C. Geoffrey's Chronicle also states that, after Brutus had finished the building of his new city on the Thames, "the sons of Hector (son of Priam), after the expulsion of the posterity of Anterior, reigned in Troy," which would yield a corresponding date. It is also highly suggestive of such a date for Brutus' arrival, as well as for the independence and veracity of these British Chronicles, that their compilers, in bringing AEneas past the bay which was latterly occupied by Carthage, should, unlike Virgil, who brings AEneas to Carthage, nevertheless make no mention of Carthage. This was obviously owing to the fact that Carthage was not founded traditionally until about

1. The epoch of this great Trojan War is estimated by the archaeological remains unearthed at the excavations of the site of ancient Troy, or Novo Ilium, at the modern Hissarlich (or Ancient Fortress) being found to belong to the Mycenian period of culture, which extends from about 1500 to 1200 B.C.-the last being the terminal date for the destruction of this Troy according to Doerpfeld, Troja und Ilion, 1902; and compare S.L., 292.

---

850 B.C., that is, about two and a half centuries subsequent to the passage of Brutus and his fleet.

The date for the prior arrival of Sylvius Alba's party may probably be placed, from the relative age of that Tiberian king (as seen in above Table), at a few decades before the arrival of Brutus, about 1103 B.C., though we shall find from the evidence of the Stone Circles and the prehistoric cup-markings that Sumerian Barat-Phoenician merchants had formed isolated mining and trading settlements in Albion before 2800 B.C.

It was, perhaps, a memory of this invasion of the Land of the Picts in Albion by Brutus and his kinsman Duke Corineus, the descendant of the canonized Phoenician King Anterior, whose son was King Agenor (see Table, p. 161), which is referred to in a fifteenth-century Chronicle of the Scots, containing a rather confused account of the history of the Picts, when it states:-

"Ye Pechtis [war] chasyt out of yir awin landis callit Sichia [? Icht] be ane prynce of Egipt callit Agenore [the Phoenician]."[1]

This migration of King Brutus and his Trojan and Phoenician refugees from Asia Minor and Phoenicia to establish a new homeland colony in Albion, which event the British Chronicle historical tradition places at 1103 B.C. (see Appendix I) was probably associated with, and enforced by, not merely the loss of Troy, but also by the massacring invasion of Hittite Asia Minor, Cilicia and the Syria-Phoenician coast of the Mediterranean by the Assyrian King Tiglath Pileser I. about 1107 B.C. to 1105 B.C.[2]

---

1. Chronicle of the Scots of 1482 A.D. S.C.P. 381.
2. This mighty Assyrian emperor, and conqueror also of Babylonia, records in his still extant inscriptions that he subdued and destroyed the chief cities in "the broad Land of Kumani (of the Mitanni or Medes), the land of Khatti (or Hitt-ites), and on the Upper Sea of the West (Mediterranean)" -Annals of Kings of Assyria. Brit. Museum 1902, pp. 82, &c. And he mentions especially his conquest of Arvad (Aradus) the old city of the Amorites and at that time, the chief city-port of the Phoenicians in the Levant, and his sailing in a Phoenician ship on "The Sea of the West" (The Mediterranean).

Chapter XIV

ARYANIZING CIVILIZATION OF PICTS AND CELTS OF BRITAIN BY BRUTUS AND HIS BRITO-PHOENICIAN GOTHS ABOUT 1100 B.C.

Disclosing Phoenician Origin of Celtic, Cymric, Gothic and English Languages, and Founding of London and Bronze Age.

"Brutus called the island, after his own name, 'Britain,' and his companions 'Britons.'"-Ancient British Chronicles.[1]

"The tribes subject to the Cedi [Ceti or Getae Goth Phoenicians] are skin-clad." -Rig Veda Hymns.[2]

THE introduction of civilization and the Aryan language by King Brutus or Briutus and his Phoenician associates into Albion, or as he now called it "Brit-ain" or "Land of the Barats or Brits," is described in circumstantial detail in the Ancient British Chronicles, which is confirmed by more or less contemporary and other evidence.

The name of the aborigines, unfortunately, is not preserved in the existing versions; but we have seen that these aborigines, whose extant skeletal and other remains date back to the Old Stone Age, were clearly the Picts or "British Celts." And a memory of them seems to be preserved in the Scottish version of the Brutus legend, which places the newly-arrived Brutus, as we have seen, on "The Sea of Icht (or of the Picts)," when he "banishes" from the island his "big brother," his kinsman the Tiberian Sylvius Alba and his people, who had preceded Brutus in the possession of the tin-mines and in the domination of the island. And significantly the traditional place where Brutus landed is still reputed the especial haunt of the earth-dwelling dwarfish "Pixies," who, we have seen, are a memory of the earth-burrowing Picts.

1 G.C. 1, 16; and N.A.B., 7.
2 R.V., 8, 5, 8.

The "giants," who are described in the Chronicles as opposing the invasion by Brutus and Corineus and their Briton followers, were obviously not the aborigines, but, as we shall find from other evidence, an earlier trading branch of the Aryan-Phoenicians-the Muru or Amuru or "Amorite" giants and erectors of the Stone Circles and "giants' tombs"-who had been exploiting the tin and copper mines for many centuries and even a millennium or more before the arrival of Sylvius and his trading agents. But they had not systematically colonized the land or civilized the aborigines.[1]

The systematic civilization of Britain thus begins practically with Brutus. He occupied the country as far north as the Tweed, the Chronicles inform us, and he at once began the work of

welding the various Pictish tribes into one nation under their Aryan rulers, through the bonds of a common Aryan language and the civilizing Aryan laws.

Brutus signalized his annexation of Alban by giving the latter a new name. He was, as we have seen, an Aryan of the Barat tribe, of which the Phoenicians were the chief representatives; and he had just come from Epirus where, on its Macedonian border, was a colony of that tribe with a town called "Phoenice," bearing **that tribal title as "Parthini" or "The Parths," in series with Brutus' own personal name of "Peirithoos."** We have also seen, and shall further see, that the Phoenicians were in the habit of applying this tribal title to their new colonies. We are now told in the Chronicle that "Brutus called the island [of Alban] after his own name 'Brit-ain' and his companions 'Brit-ons.'" The original form of this name "Brit-ain" was, as we have seen, "Barat-ana" or "Land of the Barats," [2] a form which

1 The references to Brutus' associate Corineus as carrying the defeated "giant" leader, and running with him on his shoulders, shows that the "giant" was no larger than himself.

2 The usually conjectured derivation of "Britain" (despite the circumstantial traditional account of its origin in the Chronicles which is in keeping with the facts of the application of this name in Phoenician lands elsewhere) is that evolved by Sir J . Rhys. He derives the name "Britain," from the Welsh Brith and Braith, "spotted, parti-coloured" - a reference to the painting or tattooing of the body. (R.C.B., 211). But, evidently not quite satisfied with this, he thinks it is derived from the Welsh Brethyn, "cloth," and adds: "It would appear that the word Brython and its congeners meant 'clothed,' or 'cloth-clad' people. (Ib., 212.)

is preserved in a relatively pure form in "Dun-Barton" or "Fort of the Bartons"-the "Dun Breatan" of the Gaelic Celts. In the Welsh Triads also, where Brutus is called " Prydain, son of Aedd the Great," it is stated that he named the island after himself "Isle of Prydain" (Inis Prydain). And we shall see that Brutus and his Barats and their descendants covered the country with place, river and mountain names transplanted from their ancestral homeland in Asia Minor and Syria-Phoenicia. And similarly, Brutus' associate, the Phoenician Duke Corineus, who was probably related to Corunna in Spain with its legends of Hercules and the Phoenicians,[1] is traditionally recorded to have given his name to Cornwall.

The Higher Aryan Civilization which Brutus now introduced and propagated throughout a great part of Britain, began with the establishment of Agriculture, which we have found was originated by the Aryans and made by them the basis of their civilization. The Chronicles tell us that Brutus and his Britons set at once "to till the ground and build houses."

The building of houses, we have seen, was such a speciality of the Hitto-Phoenicians that it gave them, from their timberhouses, the title of "Khilani," "Gelouni" or "Gi-oln," which was borne also by the Phoenician Barat Part-olon. The perishability of timber-houses would account for the fact that there seem to be few extant remains of ancient Briton buildings of this early period, except stone foundations, which may possibly be as early, and some of the "Cliff castles" (the marvellously well selected strategic sites and defensive military details of which excited the admiration of General Pitt-Rivers, the great archaeologist) and some of

1 "Corunna," on the Iberian coast near Finisterre, is intimately connected with the Phoenicians and their demi-god Hercules. At the mouth of the bay stands a remarkable beacon to which a vast antiquity is assigned. Local tradition ascribes it to Hercules and others to the Phoenicians. Laborde discovered an inscription near the base which stated that it was constructed by Caius Severus Lupus and dedicated to Mars. But this was probably

reconstruction. Now Corunna is the Tor Breogan of Irish bardic writers who state that Breogan was the son of Bratha [i.e., "Barat" or "Brath"], a leading chief of the Iberian Scots, who erected this tower here after his own name, and that from the top of the town his son Ith saw the shores of Erin on a clear day. See B.O.I., 27.

---

the numerous towers of stone masonry ("Broch"), suggesting the truly cyclopean masonry of the Hitto-Phoenicians. So late as the fourth century, A.D., Bede writes that a house was built "after the manner of the Scots, not of stones but of hard oak thatched with reeds." This was the above-mentioned Hittite timber house presumably.[1] **The masonry foundations of such wooden houses were found at Troy.[2] Indeed, it seems probable that the artistic, timbered style of old mansions and cottages, especially in the south of Britain, is a survival of the famous timbered Hittite houses** of these ancient Britons. The building of fine houses by the Phoenicians in Britain must of itself have been a great uplifting factor in the civilization of the land which hitherto had known only subterranean burrows, as the aborigines would doubtless imitate, more or less, the above-ground houses of their overlords. The pile huts of the few lake-dwellings may thus possibly be derived from the Hitto-Phoenician timber-house examples. The common Briton affix for towns of -bury, -boro, -burg (as well as "Broch") and Sanskrit pura, are now seen to be derived from the Hittite or Catti *Buru* "a Hittite town, citadel or fort."[3]

In surveying his newly-acquired land of Britain, we are told that Brutus " formed a design of building a city, and with this view travelled through the land to find out a convenient situation, and came to the Thames." As long before Brutus' day the land had been in the possession of the Phoenician Morites, who also traded in Amber in the North Sea, the topography of South Britain and its sea-coast was probably more or less known to Brutus and his kinsmen followers. The Chronicle account says he travelled "through the land" to the Thames from Totnes. It may be that Brutus, after his signal defeat of a leading party of the "giant" Morites at Totnes, as he had such a small land force for an enemy's country, yet possessing a considerable fleet, coasted along the south coast eastwards along the Channel from Totnes, marching inland to reconnoitre at

---

1 Diodorus Siculus writes that "the cottages of the Britons were of wood thatched with straw." (Geog, 4, 197).
2 In the 5th City, in Early Bronze Age. S.I. 573 and 710.
3 Cp. M.D. 186.

---

times when the open down permitted, with his fleet in the offing, somewhat as Alexander the Great, in his annexating survey of South Persia on his return from India, marched along the northern shore of the Persian Gulf with his fleet under admiral Nearchus in the offing for strategical reasons.[1]

Certain it is, I find, that the majority of *the chief river-names from Totnes to the Thames, including the latter river-name itself, are clearly transplanted namesakes from the rivers of Epirus, whence Brutus sailed, and rivers of Troy and Phoenicia.* These Phoenician, Epirus and Trojan names were, presumably, bestowed thereon by Brutus or his early descendants; just as a similar series of such names has been applied to the Cornwall coast to the west of Totnes, and just as modern British colonists transplant the cherished names of their old homeland to their new colonies.

Thus "Penzance" or "Pensans," we have seen, is presumably a corruption of "Phoenic-ana" or "Place of the Phoenicians," and it was also formerly called "Burrit-on"[2] i.e., "Place of the

Barats." The eastern promontory of the Bay of Penzance is "Cudder Point," that is, apparently, "Point of Gadir," an old name for the Phoenician port of Gades.[3] "Maraz-ion" or "Maras-ion,"[4] also the name for the ancient Phoenician tin-port in this bay at St. Michael's Mount and the Ictis of the Greeks, adjoining the rich Godolcon tin mines, about three miles inland, with prehistoric stone-circles in the neighbourhood, *is clearly named after the ancient inland capital of the Syyio-Phwnicians in Upper Cilicia, namely. "Marash"* (see Map) with its famous Hittite-inscribed monuments and Ogamoid writing

1 "Brute-port" was the old name for Brid-port in Dorset at the end of the old "Roman" road, with many barrows and famous for its daggers. C.B., 1, 65.
2 L.H.P., 80.
3 "Gadeira," is used by Strabo for "Gades" (825: 17, 3, 2), and "Agadir" on Phoenician coins of Gades (see before). Ir is Sumerian for "City," so Gad-ir = "City of the Gad or Phoenicians."
4 This name is also variously spelt in documents of the thirteenth century onwards as "Marghas-bigan" (in Duke Richard's charter)," "Marhas-deythyou alias Forum Jovis" (Leland, about 1550, in History, 6, 119-120), in which the second part of the name is supposed to be the equivalent of "Jove." Camden later gives the name as "Marision," but trying to equate it to "Jove," and his own idea of a market there on Thursday, arbitrarily spells it "Markes-jeu" (1, 17). On the borough mace of Elizabeth's reign it is spelt "Margasiewe," and in Commonwealth documents "Margazion." Charles II. reverts to "Marhazion" and in 1726 the name occurs as "Marazion," which still persists. See C.B., 4 and 17, and L.H.P., 70 and 133, etc.

already mentioned. That Cilician city was called by the Greco-Byzantines "Marasion,"[1] thus disclosing the Hitto-Phoenician original and source of the Marazion or Marasion in Cornwall. Again, the river which divided Corineus' province from that of Brutus is named Tamar, which name is presumably derived from the "Tamyras" or "Damour," the name of a chief river between Sidon and Beirut in Phoenicia. Near the Hoe at Plymouth also, the traditional site where Corineus pitched down the "giant" chief, we have "Catti-water" and the old place-name of "Catte-down," which presumably represents either the "Down of the Catte" or an older "Catte Dun" or "Fort of the Catti," wherein "Catti," with its variant "Cad," was, as we have seen, a favourite title of the ruling Barat Phoenicians. And of similar Barat significance seem the names of the old " Cliff Castles " of the Britons in Cornwall, called "Caddon" and "Castle Gotha," near Phoebe's Point at St. Austell.

Similarly, from Totnes to the Thames the coast is studded with such Asia Minor and Hellenic names. The promontory outside the bay of Totnes was called by the Romans, who preserved and latinized most of the old pre-Roman Briton names, "Hellenis" (the modern Berry Head), thus preserving an old Briton name of "Hellenis," which is presumably a souvenir of the "Helloi" or Helleni tribe of the Hellenes in Epirus, whence Brutus sailed with his bride. The next large river on the way to the Thames is the modern Exe, called by the Romans under its old Briton name of "Isca," also written "Sca"[2] which presumably preserves the old sacred name of the river of Troy,[3] the Sca-mander or Xanthus. That the front name "Sca" was a separate and superadded name, and possibly a contraction of "Ascanios," seems evident from the modern river being called merely "Mendere." For the Sca-mander (or Sca-mandros of Homer) was presumably also called "Asc-anios."[4] This title therefore of "Isca," for the Exe,

1 See R.H.G., 279; M.H.A., 263. It is called "Marasin" by later Byzantine ecclesiastic writers.
2 Its fort is called, in the 12th Itinerary of Antoninus, "Sca Dium-nunnorium" as well as "Isca Dumunnorium." See C.B.G., cxxvi.
3 Homer calls it "divine" (dios), Iliad, 12, 21.
4 Strabo cites Euphorion (681: 14, 5, 29) as saying: "near the waters of the Mysian Ascanios." Mysia is the province in which Troy and the Troad are situated; and Apollodorus speaks of "a village of Mysia called Ascania

near a lake of the same name, out of which issues the river Ascanios" (Strabo ibid.); and the Sca-mander issues from a lake-cavern on Mt. Ida (see M.H.A., 69). This specification of "Mysia" excludes the Bithynian Ascanios and its lake as well as the S.E. Phrygian Ascanios and its lake on the Meander. It is also significant that the chief town of the Parth-ini tribe in Macedonia, already referred to in connection with Brutus was called "Usc-ana," and the river on the border of Epirus was the Axius (S. 328 &c.). And there was a Scaea Wall and Scaea Gates at Troy (S. 590).

appears to disclose the Trojan source of the name of the numerous favourite residential rivers in Britain called Esk, Usk, Exe, etc. Thus the river at the site of the Briton King Arthur's capital of Caerleon in Monmouth was also called "Isca" by the Romans, the modern "Usk." And just as there are several Isca, Esk, Usk or Exe rivers in Britain bearing this favourite name, so there were others in the Troad and Thrace.[1] Near Exeter, the Isca of the Romans is "Cad-bury" or "Burg of the Cads (i.e. Phoenicians)," with prehistoric "camp" mounds.

Further east, the next large river, the Axe, of Ax-minster, and famous for its textile products, has the same Exe or Esk or Isca name and has in the neighbourhood "Catti-stock" with ancient "Picts' dwellings" to attest its antiquity. Further east, we come to the "Avon" (of Salisbury Plain, Stonehenge, etc.) which bears obviously the: same name as the "Aban" river of Damascus (mentioned in the Old Testament),[2] a Syrian city which was in the occupation of the Hitt-ites in the fourteenth century B.C.,[3] and in which the "Ab" of its name also means "Water," as does "Avon" in the Briton language. Passing Hants, where "Barton-Stacey" and "Barton-mere," both with prehistoric remains, and preserving in their names the earlier form of the "Barat" title like Dun-Barton, we come to the Ancient Briton island-port of Sels-ey or "Isle of the Sels," which, we have already seen on the evidence of the Phoenician inscription on its early Briton coins, means "Isle of the Cilicians." Beyond this, near Beachy Head, is the Ouse, which is clearly named after the "Aous" river of Epirus, which separates the latter from Macedonia. And the "Thaynes," the "Tamesis" of the Romans, is clearly named after the "Thyamis," the greatest river of Epirus, the Phoenician origin of which name seems evident by its chief tributary being named "Cadmus," the name of the famous colonizing and civilizing sea-king of the Phoenicians, with its chief city port "Ilium," a title of Troy, and the port of the next river to the north is named "Phoenice."

Arrived at the Thames, thus evidently named by Brutus after the chief river of Epirus in Greece, whence he had just come, bringing his princess bride, we are told that he "walked along the shore and at last pitched upon a place

1 A Scaeus river in Troad and Thrace (S. 590) and Axus or Oaxes in Crete. The name Sca, Axi and Usc seems cognate with Sumerian Agia or Ega, "Flood (of Euphrates &c.)," cp. Br. 11593) and akin to Sanskrit Ux "to sprinkle," Irish-Scot and Gaelic *Uisg*, "river," (and root of "Whisky") and Latin Aqua.
2 2 Kings, 5, 12.
3 A.L., 139 and 143.

very fit for his purpose. Here he built a city which he called 'New Troy' . . . till by corruption of the original word it came to be called 'Tri-Novantum' but afterwards 'Kaer-Lud' that is, 'The City of Lud'" -that is, "Lud-dun" or "London."[1] The new evidence confirming this account of the founding of London by Brutus about 1100 B.C.-that is, over three and a half centuries before the traditional founding of Rome-and clearly identifying the Early Briton Londoners with the "Tri-Novantes" of Caesar, is detailed in Appendix V. This, therefore, corroborates the tradition of the Trojan founding of London preserved by Milton:

"O City, founded by Dardanian hands,
Whose towering front the circling realms commands!"

Thereafter Brutus, we are told, "prescribed Laws for the peaceable government" of citizens- just as, later, the famous Law-codes of two of his descendants in the fifth and 4th cents. B.C. were translated by King Alfred into Anglo-Saxon for the benefit of the English.[2] This prescription of Laws by an Aryan-Phoenician implies Writing in the Aryan-Phoenician Language and Script, and also Education in reading that official writing and Aryan language. In writing, the Phoenicians are admitted by the universal Greek tradition to have been the teachers of Europe. And we have seen the form of the Aryan Phoenician writing and language of about 400 B.C. on the Newton Stone.

This now brings us to the hitherto unsolved and much-disputed question of the agency by which the Aryan language was first introduced into the British Isles and the date of that great event.

The introduction of the Aryan language into Britain has latterly been universally credited by modern writers to the " Celts," merely on a series of assumptions by Celtic philologists which, we have seen, are unfounded, namely,

---

1. **"Kaer," the Cymric for "Fortified city," is now seen to be derived from Sumerian Gar, "hold, establish, of men, place" (Br. 11953, &c.), cognate with Indo-Persian Garh, "fort," Sanskrit Grih "house," Eddic Gothic Goera "to build" (V.D. 224) and Gard or "Garth."**
2. G.C., 2, 17 and 3, 5; and cp. pp. 387-8.

---

that the Celts were Aryan in race, and a branch of the round-headed Celts of Gaul and conjectured to have entered Britain from Gaul for the first time about " the seventh or sixth century B.C.,"[1] although there is no tradition of such a migration, nor is the word " Celt " even known in the " British Celtic " languages.

The real introducers of the Aryan language into the British Isles are now disclosed to be the Aryan Phoenician Britons under King Brutus.[2] As the conquering and civilizing race they imposed their own Aryan speech, as the official language, upon the aborigines of Britain. And they gave their own Aryan names, in the manner we have already seen, to most of the places, mountains and rivers, forming the hitherto so-called "Celtic" place- and river-names.

The Aryan language, thus introduced and spoken by these ruling Early Britons under King Brutus about 1103 B.C., was clearly neither "Celtic" nor the supposititious "Gaulish Brythonic of the Welsh of the fourth century B.C.," which are disclosed to be relatively modern provincial dialects of this original Briton Speech. What, then, was this Early Briton Speech, as it is given no place whatsoever in any of the schemes of classification of the languages of Britain by our modern philologists? It is called, in Geoffrey's translation of the Early Chronicles, as we have seen, **"Trojan or rough Greek which [thereafter] was called British."** The actual words for these terms, as they occurred in the "very ancient book [MS.] in the British tongue" translated by Geoffrey into Latin are unfortunately lost. The term "Greek" (or Graecum) could not have been employed in any very ancient text, as it is merely a term introduced by the later Roman writers about the middle of the first century B.C. for the country, people and language[3] of the Attica peninsula, and whose people latterly called themselves "Hellenes" and their country "Hellas," and

1 Rhys, Rept. Brit. Ass., 1900, 893. In R.C.B., 1904 (p. 2) the supposed date is conjecturally extended to be "probably more than a millennium B.C."
2 The slight aryanizing influence of the Phoenician Morite merchants previous to Brutus is here disregarded.
3 T.W.P. 93-4.

it is a term entirely unknown to Homer as well as the early classic "Hellenic" writers, although it is customary nowadays to call the latter "Greek." Geoffrey thus presumably, or a previous transcriber, employed in his translation this term "Greek" merely to render the old British textual name intelligible to his modern readers, at a time when Latin and Greek were the languages of the learned throughout Europe, and to convey to his readers the fact that this "ancient British tongue" belonged to the same family as the ancient Hellenic or so-called "Greek" -language, which was a leading branch of the Aryan Speech of civilized Europe.

The term "Trojan," on the other hand, as applied to this Early Briton language in Geoffrey's translation, probably preserves, more or less, the general form of the name occurring in his old British text, in the sense of "Doric."

[**"Trojan" or "Troian" is the latinized word for the Hellenic *Troes*, a native of Troia (or Troy), as the people and their city are called by Homer. Now, the most ancient branch of the Aryans in Greece, who are incidentally referred to by Homer as the *"Doriees,"* the "Dorians" of the Latinist writers, were, I find, the original inhabitants of Troy,[1] which would explain why the Dorians had their revenge on their distant kinsmen, the Achaians, who destroyed Troy (as described in the Iliad) by driving the latter out of Greece[2] in the eleventh century B.C.; and secondly, the Homeric "Troes" for Trojan is presumably a dialectic form of "Doriees" or "The Dorians" - for the interchange of the dentals T and D is common throughout the whole family of Aryan languages, and is especially common even at the present day in Greece and amongst the Greek-speaking people of Asia Minor, so that the modern guide-books to Greece and Asia Minor warn travellers[3] that the initial D of written or printed names is usually pronounced, in the colloquial, Th or T.** And the transposing of the o and r in spelling is not infrequent.]

The "Doric" language of the ancient Hellenes was distinguished from the later refined and polished "Attic" of the classic "Greeks" by its rough simplicity and the free use of broad vowel sounds. This "Doric" character

1 Details in my *Aryan Origins*.
2 South Greece or Peloponnesus is called "The Dorian Island" by Pindar, N., 3, 5; and by Sophocles, C.C., 6, 95, etc.
3 See M.H.A. [71].

of the Early Briton language is well seen in Part-olon's spelling on the Newton Stone of several of the proper names, especially in his spelling of "Gyaolowonie" for his ethnic title, which is written "Gioln" in his Ogam version for the information of the Pictish Celts, who spelt that name in their Chronicles of the ninth century A.D. also "Galan" or "Gulan." It thus seems probable that the word used in Geoffrey's old British manuscript text was "Doros," which he latinized into "Trojan," and that his description of the original language spoken by the Trojans under Brutus as "Trojan or rough Greek" was the original rough Doric language current amongst the Trojans about 1107 B.C. And significantly this term "Doric" still survives

to the present day as an appellation of the dialect of the Scots, with its distinctively broad vowel sounds.

Contemporary specimens of this ancient Trojan Doric, that is, the Early "British" Doric language and writing, fortunately still exist from the fourteenth to the twelfth centuries B.C. They were unearthed in considerable numbers by Schliemann in his excavations at Hissarlik, the site of the ancient Troy. The language in which this Trojan Doric is written shows that Homeric Greek, which in its archaisms differs so widely from the classic Greek of later times, was related to it[1] and presumably derived from it; while the script in which this Trojan language is written bears a close resemblance to the early alphabetic letters found in Cyprus at Kitium or Citium and other sites of the Phoenicians and Khatti in that island. This ancient Trojan Doric script so closely resembled in many respects the script on Part-olon's Newton Stone, that it supplied me with some indications for the decipherment of that inscription. And I find that this Trojan script and language was clearly akin to the language and writing of the later Aryan Phoenicians, and to the Runes of the Goths, and to the legends stamped on the pre-Roman British coins of the Catti, and was the parent of the language and writing of the present day in Britain-the so-called "English" language and script.

Its affinity to the Runes of the Goths is especially

1 Prof. Sayce, S.I, 691, etc.

obvious and historically significant. We have seen that the inscription of Part-olon-the-Scot, and its more or less contemporary inscription at Lunasting, exhibit the radical and grammatical structure of **the Gothic-the language of a people who are disclosed, as we have seen, to be Khatti, Catti, Guti or Gad or Hitt-ites, primitive Goths.** In view of this fact, and the fact that the great epics of the Goths, the Eddas-which, I find, are truly historical and not mythical in their personages[1]-are found by the best authorities to have been mostly composed in Britain, and in **a Gothic dialect which was presumably the Early British language as current in Britain about the beginning of the Christian era, I find that this Gothic of the Eddas, the tongue of our Briton ancestors, based on the old Trojan Doric, was the real basis of the "English" language and not the Anglo-Saxon, although the latter is a kindred dialect. Thus this early British Doric seems best described as "Early British Gothic," and such I venture to call it. The essentially Gothic character of the "English" language is evident also from the greatest of English classics, the English translation of the Bible, wherein it will be seen that the early translators, Wycliffe (1389 A.D.) and Tyndale (1526), on which our modern version is based, largely followed the wordings used by old Bishop Ulfilas the Goth in his Gothic translation of 350 A.D.,** although his Visi-Gothic dialect had diverged considerably from the Gothic of the British Eddas.

"Anglo-Saxon," on the other hand, has no early writings extant to attest what the language of these Germanic invaders was at the period before and when they entered Britain in 449 A.D. The early Saxon language was markedly different from the so-called "Anglo-Saxon" of Britain, which latter first appears in the poems of Caedmon about 650 A.D., that is, over two centuries after the Anglo-Saxon invaders had mixed with and adopted the Laws of the Britons

who spoke British Gothic.[2] Caedmon, although now called "the first Anglo-Saxon or English poet," appears to

1. Thor, 1st king of 1st Aryan dynasty was only latterly deified.
2. But his poems are only known in the vernacular in a MS. dating no earlier than 1000 A.D., except his Hymn cited by King Alfred about a century earlier.

have been a native of Ruthwell in Dumfries in Scotland, from the signed Runic inscription of "Cadmon" on the beautiful votive stone Cross there, containing extracts from the "Dream of the Rood," a poem which is usually ascribed to him. And although he specially wrote for his Anglo-Saxon masters, he wrote in an idiom so different from the standard Anglo-Saxon of the South, and so similar to the British Gothic of the Eddas, and used idioms and sentences so similar to those of the Gothic Eddas that his language has to be distinguished as "Northumbrian." Beowulf's reputed poem also, which is only known from a paraphrase by a "Northumbrian" bard of the eighth century, relates exploits amongst the Danes and Geats (or Goths) and the Goths of Sweden and the Catte-gat (or "Gate of the Catti" or Goths) which presumes Gothic influence in his so-called "Anglo-Saxon." *And Cynewulf of the eighth century betrays his Gothic influence by signing his MS. in Runic (i.e., Gothic) writing-of which significantly absolutely no trace has ever been found on any ancient monument in Germany*, although Runic inscriptions from at least about the fourth and fifth centuries onwards (that is before the "Anglo-Saxon" invasion, the Angles not arriving in Britain till the middle of the sixth century) are common in the North of England and in Scotland, as well as in Scandinavia and Denmark, all Gothic lands. Indeed the name "Caedmon" which is spelt "Kadmon" or "Cadmon" on the Ruthwell Cross, and occurring in the latter form as the name of a witness to a Bucks charter of 948 A.D.[1] is seen to mean obviously "Man of the Cad or Kad," that is, as we have seen, an ordinary title of the Hitto-Phoenicians, and in series with the Briton "Cad-wallon," &c. And Dumfries is on the border of the "Gad-eni" tribe area of Ptolemy. **It is thus evident that the so-called "Celtic" and "Brythonic Celtic" languages in the British Isles are merely provincial dialects derived from the Aryan Trojan Doric, introduced by King Brutus-the-Trojan about 1103 B.C.; and that the standard official and developed Aryan language**

1. Birch *Cart. Saxon.* 2.39, cited by Gaskin Caedmon 1902, 10; and cp. Hewison Runic Roods 1914.61.

of Britain was the British Gothic, which is the basis of the modern "English" language; and that the Trojan Doric script introduced by Brutus, and cognate with Part-olon's Phoenician script and archaic Greek and Roman, is the parent of our modern alphabetic writing.

The Laws which Brutus prescribed, and the law-codes of his descendants of the 5th and 4th cents. B.C. (Molmut and Martin), translated by King Alfred for the Anglo-Saxons, were doubtless founded on the famous law-codes of the Sumerians and Hittites, which are admittedly the basis of the Mosaic and Greek and Roman Law. It will. surprise most readers, not lawyers, taught by the history books to regard the Early Britons as "barbarians," to find that the great English Law-authority on "The Rise and Progress of the English Commonwealth," Sir F. Palgrave, shows that the Britons were superior in their civilization, as in their religion, to the Anglo-Saxons who adopted the Briton Law generally for their code in England.

Palgrave writes: "The historical order prevailing in this code (of the Britons') shows that it was formed with considerable care, and the customs it comprehends bear the impress of great antiquity. . . . The character of the British legislation is enhanced by comparison with the laws which were put in practice amongst the other nations of the Middle Ages. The indignant pride of the Britons, who despised their implacable enemies, the Anglo-Saxons, as a race of rude barbarians, whose touch was impurity, will not be considered as any decisive test of superior civilization. But the Triads, and the laws of Hoel Dda (founded on Molmut's), excel the Anglo-Saxon and other Teutonic customals in the same manner that the elegies of Llywarch Hen, and the odes of Taliesin soar above the ballads of the Edda. Law had become a science amongst the Britons; and its volumes exhibit the jurisprudence of a rude nation shaped and modelled by thinking men, and which had derived both stability and equity from the labours of its expounders."[2]

The Art introduced by Brutus into Albion was presumably the advanced art of the Trojans and Phoenicians, as sung by Homer and unearthed by Schliemann and others; though

1 Briton code of Molmut revised by Howel the Good (Hywel Dda), King of Cymri, 906-48 A.D.
2 F. Palgrave, *Rise and Progress of English Commonwealth*, 1. 37.

in the rough laborious life of bringing a new country into civilization and cultivation it doubtless suffered deterioration in Britain. This art, hitherto called "Early Celtic," is represented by numerous specimens, unearthed from tombs, etc., of bronze, gold and jet jewellery, decorated bronze shields and weapons and ornamented monuments, in which the aesthetic use of the solar spiral ornament of Troy, the AEgean and Levant, and the solar "key-pattern" swastika (still surviving largely in modern decorative art) and Sun-Crosses of the Hitto-Phoenicians is noteworthy (see Figures later). The identity of some of the Early Briton art motives with those of the naturalistic "New Egyptian art" introduced into Egypt from Syria-Phoenicia in the period of Akhen-aten will be seen later on. The naturalistic drawing on the Early Briton coins especially, we shall find, much excels that of the Anglo-Saxon and medieval period in England.

As an instance of Early Briton art may be cited an inlaid dagger-handle unearthed from a tomb near Stonehenge, which is thus described by an expert: "It could not be surpassed, if indeed equalled, by the most able workman of modern times."[1]

Works of public utility, such as the construction of arterial roads for commerce, etc., are referred to in the Chronicle records of descendants of Brutus.[2] The so-called "Roman roads" bearing the old Briton names of Stave Street, Watling[3] Street, Erming Street, etc., are studded with Ancient Briton town sites, as we shall see, and thus presumably were roads mentioned in the British Chronicles which were engineered by the Ancient Britons in the pre-Roman period and merely repaired by the Romans, to whom they are now altogether credited by those latter-day writers who have erroneously believed that the Britons were savages.

1 Hoare, Ancient Wilts, 1, 202, pl. 27, 2, and E.B.I., 232.
2 G.C., 3, 5, etc.
3 "Watl-ing" is a variant of the Eddic Gothic "OAdl-ing" or "OEdl-ing" royal clan, with later variants of AEthel-ing, etc., in which ing is the Gothic tribal affix. Other variants of this Early Briton name, in the time of Edward the Confessor, Harold and Canute are spelt in charters "Waedel," "Wadel," "AEdel," "Adel," "Udal," cp. W. G. Searle, Onomasticon Anglo-Saxonicum 473, 534, 582. The name is Sumer Etil "Lord" (Br. 1506).

The Bronze Age was clearly introduced into Britain by the earlier Phoenician Mor-ite or Amor-ite exploiters of the tin mines many centuries before the arrival of Brutus, and probably before 2800 B.C.[1] On account of the preciousness of Bronze, however, it would appear that the Early Phoenician miners themselves used bronze sparingly and prohibited its use by the natives, and, as it will be seen later, they employed stone tools in working the ores for export to their bronze factories in the East. Brutus appears to have popularized the use of bronze, as indicated by its more frequent occurrence as tools. Metal axes would presumably be required by these Aryans to clear the forests for settlement and agriculture.[2] And he probably introduced iron and steel into Britain, as both of these metals are referred to by Homer as used by Trojan heroes, and the use of iron is also referred to by his contemporary, Hesiod.

The Religion which the Phoenicians disembarked and transplanted in Britain, as they did in their other colonies was the exalted monotheistic religion with the idea of One God of the Universe, symbolized by his chief visible luminary the Sun, as we shall see in a later chapter on Phoenician "Bel" worship in Early Britain, as attested by its early monuments other than the Newton Stone. The uplifting effect of this lofty religion upon the aborigines must have been enormous, sunk as the latter were in the degrading matriarchal cults of serpent demons of Death and Darkness, demanding human and other bloody sacrifices.

The Phoenician "Sun-worship" was latterly, as we have seen, associated with the idealized Aryan Barat tutelary angel, Britannia. It was, perhaps, this divinity who is referred to as "Diana" in the Chronicles as inspiring Brutus to the conquest of Britain. That latter name was possibly substituted by the later editors to adapt it to the well-known analogous tutelary of the later classic writers. In this regard it is significant, in connection with the traditional

1 Sir J. Evans divided the Bronze Age in Britain into 1st Stage, 1400-1150 B.C. (flat daggers); 2nd Stage, 1150-900 B.C. (stout daggers), and 3rd Stage, 900-400 B.C.
2 Bronze sickles were found in Aberdeen, Perth and Sutherland shires. E.B.I., 199-200-where finds in the South of England are also noted.

founding of London by Brutus, to find that on the site of St. Paul's Cathedral there is a tradition of a once-famous temple to Diana. The old buildings in its neighbourhood are called, in the church records, "Camerae Diana" or "Rooms of Diana," and in the reign of Edward I. numerous ox-heads were dug up in the churchyard which were ascribed to the sacrifices to Diana performed there.[1]

The maintenance of the higher religion was an essential part of the Aryan State system, and the kings were for long the high priests and priest-kings. Caesar mentions that students from Gaul and other parts of the continent flocked to the colleges in Early Britain for religious instruction.[2] And the fact that the ruling Aryan Briton kings and their "Britons" properly so-called (as distinguished from the aborigines) adhered to the higher ancestral religion of the Sun-cult, and not the blood-thirsty Druidism of their subjects, is evidenced by the Early Briton coins and the numerous stone monuments of the pre-Christian period in Britain, which are purely Solar in their symbolism. **So purely solar was the higher religion in Ancient Britain that Pliny reports that the ancient Persians - the most famed of the later Eastern Sun-Fire worshippers - seemed to have derived their rites from Britain.**[3]

The character of these Early Britons is reflected to some extent in their Chronicles. The Phoenician admiral Himilco of Carthage who visited Britain about the sixth century B.C. to

explore "the outer parts of Europe"[4] records that the Britons were "a powerful race, proud-spirited, effectively skilful in art, and constantly busy with the cares of trade."[5]

Their patriotism and independence is strikingly reflected in the magnificent oration of the Briton chief Galgacus as recorded by Tacitus,[6] and displays high proficiency in literary composition and rhetoric. The character of King Caractacus was highly extolled by the Romans. The high

1 C.B., 2, 81.
2 D.B.G. 6, 8; 6, 13 (11) and f.
3 Nat Hist., 30.
4 Pliny states that he sailed via Gades (Nat Hist, 2, 67, 109).
5 "Multa vis hic gentis est. Superbus animus, efficax sollertia. Negotiandi cura jugis omnibus." Fragment preserved by Festus Avienus, Ora Marilirna, v, 98-100.
6 Agricola, 30.

Briton sense of honour and self-respect with contempt for slanderers seems crystallized in the old motto of the Keiths (i.e. Khatti), the Earl marischals of Scotland:

"Thay say, Qwhat say They?
Thay haif sayd. Let thame say!"

As regards refinement and education, it is noteworthy that the young Briton wife, Claudia Rufina, of a high Roman official, whose praises Martial sang in the first century A.D., held her own in the brilliant society at Rome

"Claudia! Rose from the blue-eyed Britons!
Capturer of hearts! How is it thou'rt such a Latin person?
Such graceful form? It makes believe thou'rt Roman!
Thou'rt fit to be Italian or Athenian maid."[1]

She was traditionally the Claudia who was the friend of St. Paul.[2] And not to mention the old tradition of the Chronicle and numerous other independent records that the famous Christian empress and canonized saint, Helena, the mother of Constantine the Great, was a British princess, the daughter of King Col of York, we have the beautiful monument to the dignified Briton lady of the Cat-uallaun ruling clan in North Britain, erected at S. Shields, by her sorrowing husband, Barates the Syrio-Phoenician. (See Fig. 19.)

The intellectual, social and religious culture introduced by Brutus into Britain about the end of the twelfth century B.C. must thus have been of the advanced standard of the Phoenicians of that period. This must have exercised still further an inspiring and uplifting effect upon the lower mentality of the Pictish aborigines, and have tended to alter their habits of life and character somewhat in the direction of those of their civilizing Aryan overlords. The colonizing activities of the adventurous Briton descendants of Brutus soon manifested themselves again, after they had penetrated the greater part of Britain, in

1. "Claudia caeruleis cum sit Rufina Britannis," etc. Martial, Epigram. 11, 53. Her husband was Aulus Pudens.
2. 2 Timothy, iv, 21. Her identity was upheld by Matthew, Archbishop of Canterbury; and J. Bale. See C.B.G., I, xciii.

founding a new colony on the Rhine. That remarkable record in the Chronicle states that about 970 B.C. a colony of the sons of King Ebraucus, the fourth in linear descent from Brutus, sailed from Britain with a fleet and, conquering Germany, settled there. *This now appears to disclose the hitherto unobserved British Origin of the "Anglo-Saxons" and the "Anglo-Saxon" language-the term "Anglo-Saxon," which is now so common in popular usage, was unknown to the Danish and Germanic invading Jutes, Angles and Saxons of the fifth century A.D. themselves, and appears to have been first coined only in 1783 in Bailey's Dictionary as a term for the language of the Saxon Chronicle and of Alfred and that period.* "Anglo-Saxon" as a racial or ethnic term is even more recent.

This Briton invasion and colonization of Germany by King Brutus' descendants, about 970 B.C., now accounts for the first time for the Aryanization in speech of the various non-Aryan Slavonic or Sarmatian tribes of Germany, and also supplies the date for this great epoch-making event in the history of continental Europe. It also explains the origin and existence of the "Continental Britanni" mentioned by Pliny as living on the banks of the Somme,[1] the Cat-alauni tribe on the Marne; and the various Catti or Gothic tribes in the Rhine Valley described by Tacitus,[2] namely the Catti or Chatti, the most heroic of the tribes in Germany,[3] the Chauci (? Saxons), Qadi of Moravia, the Goth-ones, and Goth-ini with their iron-mines on the Vistula and Oder, the Sit-ones, and the Cimbri in Jut-land, where we find a short time later, "Goths" and "Goth-land"; while the Angli (Angles, the "Yngl-ing Goths" of the Eddas) occupied in the first century A.D. the neck of Schleswig- Holstein of Denmark or Jut-land adjoining the Cimbri (or Cymri).

An early Briton occupation of Denmark (the home of the

1 Pliny, N. Hist., 4, 106.
2 Germania, C., 29-44.
3 The "Catti" or "Chatti" are not mentioned by Caesar, as they were outside the frontier of the Roman empire and influence. Some writers have sought to identify them with the "Suevi" of Caesar's Commentaries, but Tacitus sharply differentiates the "Catti" from the "Suevi." This Early Briton migration of Catti or Goths to the Rhine Valley would account for the remains of long-headed skulls of Aryan type in the early prehistoric graves there.

Angles) is also recorded in the British Chronicles anterior to the 5th century, B.C.[1]

It is thus seen that the Anglo-Saxons were a branch of the British Barat-Phoenicians or Britons, and that the "Anglo-Saxon" language is derived from the Briton "Doric" or Dorian (or Troian) Gothic, or the British Gothic introduced into Britain by Brutus and his Barat Phoenician Catti or Goths about 1100 B.C.; and, to some extent, still earlier, by the Amorite Catti Phoenicians from about 2800 B.C.

1. G.C. 3, 11.

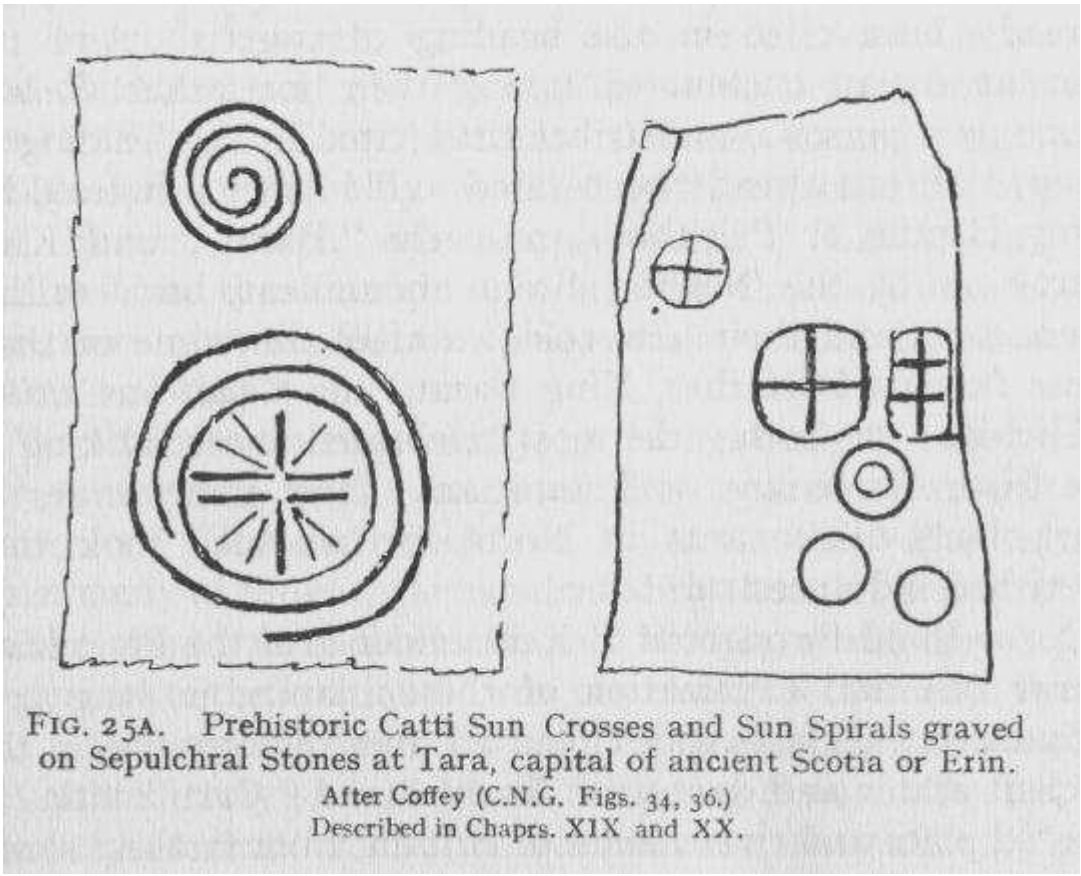


FIG. 25A. Prehistoric Catti Sun Crosses and Sun Spirals graved on Sepulchral Stones at Tara, capital of ancient Scotia or Erin.
After Coffey (C.N.G. Figs. 34, 36.)
Described in Chaprs. XIX and XX.

Chapter XV

PHOENICIAN PENETRATION OF BRITAIN ATTESTED BY "BARAT" PATRONYM IN OLD PLACE AND ETHNIC NAMES

Disclosing also Phoenician Source of "Mor," "Cumber," "Cymr" and "Somer" Names

"The principal nations of the Barats are the Kurus [Syrians] and the able Panch [Phoenicians]." - Ancient Indian Epics.[1]

THE ancient Aryan Barat tradition that "the whole world" was conquered by "the able Panch," or Phoenicians, has already been cited in the heading of page 1. And the ancient Aryan custom of taking their forefather Barat's name as a personal and tribal title (cited in the heading of chap. VII) has already been cited and further instanced by King Brutus or Peirithoos, properly "Barat," and King Part-olon of the Newton Stone monument, both calling themselves and their new colonies after the name of their most famous forefather, King Barat,[2] the Khatti or Catti or "Hitt-ite" or Goth; the most celebrated ancestral king of the Hitto-Sumerians or Phoenicians; and some scores of Part-olon's descendants in North Britain also took that cherished old ancestral name.

Now, I find throughout Britain evidence of the Phoenician Barat rule and Civilization of these islands, in long pre-Roman times, exists widespread all over the country, in the ancient ethnic and dynastic "Barat" and "Catti" titles in the old place and river names of Britain, from farthest south to farthest north; and in the "Somer" and Mor, Amorite names.

---

1 Vishnu Purana, 2, 3 and other Puranas. V.P., 2, 132, etc.

2 In Sanskrit Barat is not spelt with a final expressed a; and in the Hindi vernacular it is pronounced "Barat."

Ancient racial, place and river names are found to be amongst the most imperishable of human things. This persistence of ancient place-names has been fully recognized by the leading archaeologists as a "safe" means of recovering ancient history. Thus Sir F. Petrie remarks with reference to the ancient place-names in Palestine and Phcenicia as found in the Amarna cuneiform letters of about 1400 B.C. -

"When we see the names Akka, Askaluna, Biruta, Gazri, Lakish, Qidesu, Tsiduna, Tsur, Urashalim [that is the modern "Akka" or Acre, Ascalon, Beirut, Gezer, Lachish, Kadesh, Sidon, Sour, (the "Tyre" of Europeans) and "Jerusalem"], *all lasting with no change - or only a small variation in the vowels - down to the present day . . . it needs no further proof that ancient names may be safely sought for in the modern map."*[1]

By the survey of these persistent ancient names surviving in the modern maps, we thus discover the early locations and distribution of the Barat Phoenician in their colonizing penetration of Early Britain. These names originally designated, presumably, isolated settlements and ports of the Barats, which were simply called "Barat town" in contrast to the

aboriginal village in the neighbourhood. (See next chapter for the place-affixes to the tribal name Barat or Brit.)

We shall now survey briefly, in the light of our discoveries, the occurrence in the maps of this dynastic clan-title of Barat or "Brit-on" bestowed by these Brito-Phoenicians upon many of the early sites selected by them for colonization on the coast and in the interior of Britain, when they began to penetrate the land and form permanent settlements therein. As most of these "Barat" place-names presumably designated early settlements of the ruling clan, as attested by the very ancient remains at most of them, they afford, along with those of the "Catti" series of the tribal title, some clue to the routes and avenues by which this civilizing penetration was effected, and also a clue to some of the chief early centres from which the Aryan Civilization was diffused over the land. Most of these early "Barat" centres have now

1 Sir W. F. Petrie, Syria and Egypt 15.

become relatively insignificant, through being swamped by the swarms of later new towns founded on new lines of traffic to suit new industries, iron, coal and other manufactures, but some of them still retain their ancient importance under their old name, as Burton-on-Trent, Barton-on-Humber, Dun-barton, Part-ick and Perth, whilst others, such as Barden (Norwich) have changed their names, or, as "Bristol," (formerly Caer Brito) are now scarcely recognizable.

We also discover that the "Cymry" (pronounced Cumri) or Cumbers of Wales, Cumberland, and the North Cumbrae; of Strath-Clyde appear to derive their name from **the alternative tribal epithet of the Phoenicians, namely, "Sumer." This latter was a term occasionally used by the early ruling race in Babylonia, the "Sumerians" of modern Assyriologists,** and who, I find, were Phoenicians.

This identity of the Cymry or Cumbers with the "Sumers," suggested by my discovery in various ancient mining centres in Britain and especially in the land of the Cymry or Cumbers of several scribings in the old "Sumerian" script of Babylonia (see later), is confirmed by finding that **"Sumerian" is the basis of the British or "English" language,** of which we shall find many further instances incidentally, as we proceed. It is also confirmed by the Welsh Cymry traditional account of the arrival of King Brut or "Prydain" (as his name is dialectically spelt in Welsh) in Britain, as found in the Welsh Triads, which confirm from an altogether independent source the tradition preserved in the Chronicles of Nennius and Geoffrey.

The First Triad,[1] says: "Three names have been given to the Isle of Britain from the beginning . . . 'Clas Merddin [literally, The Digging of the Mers or Mor-ites ?] and afterwards Fel Ynys. When it was put under government by Prydain, son of Aedd-the-Great, it was called 'Inis Prydain,' and there was no tribute paid to any but to the race of the Cymry, because they first possessed [or invaded] it."

The Sixth Triad, supplementing this one, says: "First Hu Gadarn, originally conducted the nation of the Cymry into the Isle of Britain. They came from the Summer Country, which is called Deffro-Bani, and it was over the hazy sea[2]

1 Welsh Triads (Trioedd Ynys Prydain) in Myvyrian Archaeology of Wales, vols. 2 and 3.
2 "Hazy or Misty Sea" is a recognized poetic name for the Mediterranean used by Homer (Iliad, 23, 743).

---

that they came to the Isle of Britain and to Llydaw [Lud-dun ?][1] where they continued."[2]

The different dialectic and phonetic spelling of the same names, Prut, Prydain, Briton and Britain we have already seen; and especially the widely-varied ways in which the Anglo-Saxons spelt "Britain" and "Briton," which accounts for a number of the present variations in spelling the "Barat" element in the place-names in question.

Starting from Brutus' or Barat's capital of "New Troy or London," we find Barat or Brit-on names of early Briton settlements radiating throughout the various home counties and the South of England and the Midlands. And significantly they often possess early Bronze Age and "ancient village" remains, and are largely found on the pre-Roman arterial roads, many of which, having been repaired and used by the Romans, are now called "Roman" roads. Proceeding westwards and to the south we find the following[3] -

In Kent : Bred-hurst, near Kits' Coty dolmen and the "Roman" Watling Street.
Bord-en, on Watling Street, near Milton.
Britten-den, adjoining Newenden, at ancient mouth of the Rother (1, 322)[4]

---

1 "Llydaw" is usually conjectured to mean "Sea-coast" and thought by Celtic scholars to be Armorica in Brittany (Lobineau, Histoire de Bretagne, 5, 6); but it now appears to be probably Lud-dun or "London."
2 Here the Welsh Triads record that "Prydain," i.e., the Cymric spelling of Brutus or Barat as "Brit-on," gave his name to Britain and that he was of the race of the Cymry. The Sixth Triad, in supplementing this information, gives Prydain's personal name as "Hu-Gad-arn," i.e., "Hu the Gad or Phoenician," and **the affix Arn is obviously "Aryan," and cognate with the Cymric Aran, "high," the Cornish Arhu, "to command," and the Irish-Scot Aire, "a chief or prince," literally, "exalted one," which also, as seen later, is the literal meaning of "Aryan" in the Indo-Persian languages.** The land from which he came, "Deffro-Bani," seems to be perhaps the Welsh contracted corruption of the compound name "Epirus-Pandosia," i.e., the very place in Greece whence, we have seen, Brutus or Peirithoos sailed to Britain - the prefixed D may have been a mistake of an earlier copyist, though D is sometimes introduced in Welsh spelling, thus "Gwydion" is the Welsh spelling of "Gawain" of the British Arthur legend. We now see why the elder Gildas called the whole of Britain "Cambre" or "The Land of the Cambers, Cumbers, or Cymry," i.e., Sumers.
3 The numbers enclosed within brackets refer to the pages in Camden's Britannia, 2nd ed. Gough.
4 See previous note.

Sussex : Burton, between Midhurst and Chichester (or Regnum of Romans), with prehistoric barrows,[1] and near the Roman Stane Street (1, 288).

"Brighton" the "Brighthelm-ton" of the Anglo-Saxons suggests a possible "Briton," as the old priory and market-house is called "Barth-olomew" and the adjoining parish is "Kymere" (i.e., Cymyr) (see Camden 1, 290, 291.) It has old Stone and Bronze Age remains[2] and Briton coins.[3]

Surrey : Burton. Dear Roman Stane Street from Chichester.

Hants : Barton Cliff on Chichester Bay, with Somerford adjoining.

Burton Stacey, on Roman Icknield Street.
Briten-den former name of Silchester, the ancient "Vindonia" of Romans and capital of the Segonti tribe, with adjoining river called "Lod-don" (1, 171; 322).
Barton, with prehistoric remains.[4]
Buriton, with prehistoric earthworks,[5] and adjoining Boyd-can with Bordean Cross.
Broughton, with prehistoric urn burials.[6]
Barton and Barton Point, in Wight, opposite Gos-port and Portsmouth (1, 210).
Brad-ing, on the Brading Downs in Wight. ancient town with Roman remains.

Wilts : Bradon Forest, with 2 Partons and 2 Somer-fords on its north and south.
Burton, south of "Wans' Dyke," near Devizes, with Cummer-ford on the Roman road to the north.
Brit-ford on Avon, S. of Salisbury, with prehistoric "camps" and Stone Age remains,[7] in Cad-worth Hundred.
Bratton, near Eddington on Salisbury Plain, with prehistoric carthworks and barrows.[8]
Broden-Slack, with prehistoric earthworks.[9]
Port-on, on Roman road to Silchester from Sarum or Salisbury, S.E. of "Cad-bury Camp" and Cor-Gawr or "Stone-henge" ("Hanging Stones"), with numerous graves of Early Briton kings and nobles and their families of the Bronze Age.

---

1 W.P.E., 168.
2 Ib., 64 and 106.
3 E.C.B., 206.
4 W.P.E., 62.
5 Ib., 235.
6 Ib., 162.
7 Ib., 64.
8 Ib., 169, 170, 250.
9 Ib., 250.

Dorset : Brit-port or Brute-port, the old name of Brid port, at end of Roman Road ("Fosse Way,") and formerly an appanage of the Crown with many barrows (1.65).
Bride-head with many prehistoric barrows.[1]
Burton and Burton Cliff, to east of Bridport.
Portis-ham, east of latter.
Brad-ford, at Dorchester, on Roman road.
Burton, west of above.

Devon : Barton, Eddon, on north of Dartmoor.
Brad-ford, on Dartmoor, with cromlech.
Brid-ford, at Moreton Hampstead.
Broad-bury, near Okehampton, with barrows.[2]

Cornwall : Bartine, in St. Just parish, with Stone Circles (1, 19) and well sacred to Euny (Oannes?).[3]
Pyidden, near St. Buryan, with menhir.[4]
Braddock, with prehistoric interments.[5]
Burrit-on, a former name of Penzance.[6]

Northwards also we find these early Barat or Brit-on names radiating through the home-counties and Midlands, as, for instance:-

Essex : Prittle-well, near Southend, with prehistoric earthworks.[7]
Berden, near Clavery (2, 142).
Bart-low Hills (2, 140).

Suffolk : Breten-ham on the Breton tributary of the Stour, and the Com-Bretonium of An-toninus (2, 154).
Barton (2, 161).
Barton Mere, near Bury St. Edmunds, with Bronze Age prehistoric village.[8]

Herts : Pirton, in Cashio Hundred, on Icknield Way.
Brydens Hill, north of Elstre.
Barton Green, with Stone Age remains.[9]
Burden Bury on Verulam R. north of St. Albans, on Watling Street.

Bucks : Brit-well, near Farnham.
Braden-ham.
Barton, with "London Stone" to the S.W. of Buckingham.
Bourton, near latter.

---

1 W.P.E.,158.
2 Ib., 157.
3 L.S., 219.
4 W.P.E., 198.
5 Ib., 154 and 228.
6 L.H.P., 78.
7 W.P.E., 202.
8 Ib., 279 and H.A.B., 151.
9 W.P.E., 62.

Oxfords : Barton; east of Oxford.
Bartholomews (St.), adjoining Oxford.
Burton, near Hampton.
Brad-well, near latter.

Bedfords : Barton, with Barton Hills, near Hitchin, on Icknield Way.
Pirton, ditto.

Northamptons : Barton Latimer, north of Pytchley ("Pict's-lea,")

Cambridges : Barton, near Cambridge, on road from Oxford.
Bart-low (2, 140).

Norfolk: Barden River, tributary of Yare, at Norwich,
Venta Icenorum of Romans (2, 176), possibly presuming that the ancient city name was Barden, as there is no other place-name here of "Barden."
Bretten-ham, with Briton coins.[1]

Lincolns : Barton on Humber (2, 338), and to its south is Glan-ford, suggestive of Part-olon and Cadwallon's title of "Gioln."

Barton, near Lincoln.
Berewita, near Spalding Croyland (2, 345).

Yorks : Barton, four towns of this name (3, 248; 279; 281; 415.)
Brad-ford, seat of cloth manufacture.
Brid-ling-ton, with several early "British camps."
Broughton, in Craven, with early remains 3, 283).[2]

Northumberland : Birt-ley, with numerous "British villages."[3]
Nottingham : Burton (2, 400).
Leicester : Bredon, with old priory (2, 306).
Breedon Hill, with prehistoric earthworks.[4]

Stafford : Barton (2, 504).
Berth, near Whitmore, with prehistoric earth works.[5]
Burton-on-Trent (2, 497).

Northampton : Barton Seagrave (2, 281).
Burton (2, 268).

The Severn Valley was another early avenue of Briton civilization, and its Welsh bank remained largely free: from Roman domination and influence, with its ancient capital of the later Briton kings, down to the Cymric Arthur, at Caerleon or Isca on the Usk; and on the west the peninsula

1 E.C.B., 120.
2 W.P.E., 251.
3 Ib., 241.
4 Ib., 238.
5 Ib., 247.

of **Gower, the ancient Guhir[1], associated with the King Arthur legend, wherein that name "Guhir" is obviously the transplanted "Kur" or "Syria," the homeland of the Syrio-Phoenicians,** as we have seen. On the south is Somerset or "The Seat of the Somers, Sumers or Cymyrs"; and the western promontory at the Severn mouth is "Hercules Point," the "Herakles Akron" of Ptolemy (or modern "Hart-land Point"), indicating the former presence of the Hercules-worshipping Phoenician navigating colonists there. The Upper Severn rises in **Mont-Gomery, which name is now seen to mean "The Mount of the Cymry, Somers, or "Gomors" - the latter being also the Hebrew form of the ethnic name "Sumer."** In the Severn Valley we have the following series of Barat names:-

Somerset : Parret River at Somer-ton, which was "anciently the chief town of the whole country which takes its name from it,"[2] with "Avalon Isle," associated with the King Arthur legends.
Puriton, at old mouth of Parret River.
Barton, near Axbridge and Cheddar.
Bruton or Briweton, with old abbey (1, 99) and prehistoric earthworks.[3]
Burton Pynsent, near Taunton, seat of Chatham family (1, 96), with prehistoric carthworks[4].
Bratton, near Wincanton and east of Cad bury, with ancient "camps" (1, 120, 149).

	Priddy, on Mendip Hills, with numerous prehistoric barrows.[5]
	Burthe, with Bronze Age rernains.[6]
Gloster :	Brito ("Bristol"). The ancient name for Bristol was "Caer Brito,"[7] and altered to "Brightston" by the Saxons.
	Bred-on Hill, with Kenaer-ton "Camp" and Roman remains.[8]
	Bourton-on-the-Water, with prehistoric barrows,[9] and on Roman road.
	Bird-lip and "camps," with Stone Age remains and earthworks at Bird-lip, Cooper's and Crickley Hills.[10]

1 "Guhir" of Nennius, also spelt "Guyr." See C.B.G., 3, 123.
2 C.B., 1, 79.
3 W.P.E., 245.
4 Ib., 245.
5 Ib., 167.
6 Ib., 106.
7 Nennius, cited by C.B., 1, 86.
8 W.P.E., 234.
9 Ib., 160 and 387.
10 Ib., 233.

Worcester :	Bart-on, near Upton on Severn.
	Pirt-on, to N.W. of above.
	Bred-on, on Severn at mouth of Avon, with old monastery mentioned by Bede.[1]
	Brad-on Hills, on Avon, with Kemmer-ton and Combey-ton, adjoining.
	Bredi-cott at Worcester.
Hereford :	Broad-ward, with Bronze Age remains.[2]
Monmouth :	Brydhin River at Caerleon, or Isca, on the Usk (3, 115).
Glamorgan :	Briton Ferry, at mouth of Neath, leading to Gower (3, 132).
	Poyteynon, in Gower.
Montgomery :	Brythm Hills, on Upper Severn, N.E. of Montgomery town.

In Western Wales, in the coastal counties and Anglesea, are the following: -

Cardigan :	Borth, on Dover estuary (3, 150), near cairn of Taliesin, the great Welsh bard (sixth century, A.D.).
Carnarvon :	Bard-sey Point and Bard-sey, with traditional abbot, St. Cad-van, of Cad-van's Stone (3, 172).
	Brith Rivil, on shore, connected with Vortigern.
Anglesea :	Bwrdd Arthur, a high hill with ruins of ancient buildings, near Trevaur, with crom-lechs (3, 201).

In Cumbria and Isle of Man are the following:-

```
Mona :          Braddon, with its Runic-inscribed monuments.
Cheshire :      Barton (3, 53).
Lancashire :    Barton, near Eccles.
                Burton, near coast, north of Lancaster,
                  presumably on the coast of Morecambe
                  Bay, an old road to lead mines, about
                  1100 B.C.
                Forton, north of Garstang, on Wyre.
                Bard-sey, at north entrance to Morecambe
                  Bay, with Stone Circle.[3]
```

1 B.H.A., 2, 471; 488.
2 W.P.E., 105.
3 W.P.E., 201.

```
Westmorland : Barton in Ambleside, with prehistoric
                remains.
              Barton-on-Street, on old Roman road,
                near Haringham (3, 329).
              Burton (3, 412).
              Burton in Kendal, with ancient remains
                (3, 405).
              Brathay River with Broughton, near Amble
                side, with Bronze Age remains.[1]

Cumberland :  Broughton, on Derwent, near Camer-ton.
```

The Clyde Valley was another great artery through which Early Briton Civilization flowed into the remoter limbs of North Britain, with Dun-Barton or "Fort of the Bartons or Britons"[2] as a distributing centre. At the time of Ptolemy the upper estuary of the Clyde was occupied by the "Gad-enoi," that is, "The people of the Gad or Phoenicians"; and we shall see later the numerous "Gad" and "Catti" names in this area.

Below Dun-Barton are the "Cumbrae Isles" with the beautiful island of Arran or "Land of the Arya or Aryans," with its highest mountain peak Goat-Fell or "Mount of the Goats or Goths" and stone-circles. Arran was one of the seven sacred burial places of the Irish-Scots, as recorded in the Ogam Chronicle of Kerry; and it was called by the Norsemen, in the ninth century A.D., "Kumrey-ar" or "(Abode) of the Cumbers, i.e., Sumers."[3]

Above Dun-Barton we have Part-ick, or "The Wick (or town) of the Parts," at the highest navigable point of the river (until deepened a few miles further to Glasgow in modern times) at the mouth of the Kelvin rivulet; thence along the latter valley across the narrow waist of Scotland to the Forth on the East Coast girdled by the "Picts' Wall," or "Grim's Dyke," an earthen rampart, presumably originally erected by the Britons as a defence against the Northern Picts and Huns, and afterwards utilized and strengthened by Antoninus, after whom it is now generally

1 W.P.E., 106.
2 The aboriginal Celtic name for "Dun-Barton" was and is "Al-Clutha" or "Rock of the Clyde" - "Clutha" being "Clyde," the "Clothi" of the Romans.
3 "Kumra" is Eddic for Cumber-land.

called by modern writers. This strategical and natural line is followed also by the modern engineers of the inter-ocean canal and railways. Midway at the watershed between the Kelvin

and Forth Valleys stands "Cumber-nauld" or "Cum'er-naud" or "Hold of the Cumbers or Cum'ers" or Sumers, near a chief Roman fort on the Wall on the south, with its Camelot of the Arthur legend locally represented at Camelon on the Carron tributary of the Forth, where were the ruins of an ancient building known as "Arthur's O'on,"[1] which place is believed by some writers[2] to be the historical Camlan, the site of the final battle between the historical Cymric King Arthur and Modred wherein both perished.

The Forth frith is significantly commanded by the island of Inch Keith or "Isle of the Keiths or Ca ti," opposite which rises "Arthur's Seat" dominating Edinburgh, the "Dun Eden or Edin" of the Scots;[3] and at its base flows the river Esk - the Trojan-Phoenician origin of which name we have seen - and the place-names "Pinkie" and "Penicuik" on that river, with the intervening Borth-wick on or near the Roman Watling Street, also suggest the name "Punic" or "Phoenician."

Thence, coasting northwards, we pass the Wemyss Caves with prehistoric solar cult gravings (Figs. 60, 68) and St. Andrews to Perth, the ancient Berth[4] or "City of the Berths or Perths," which latter dialectic form of Barat is seen to be in series with "Part-olon"; and there is another Bertha, with Roman and ancient Briton remains, a few miles distant, at the confluence of the Almond and Tay.[5] Significantly also there is a "Comrie" to the west of Perth, and the great plain at Perth and the adjoining Scone (the old seat of crowning of the Scottish kings) is named "Gowrie," and also with Stone circles in series with the Arthurian "Gower" on the Severn.

---

1 The ruins of "Arthur's O'on" (or Oven), so called as long ago as 1293, were demolished long ago by the Carron Iron Foundry to make a dam for their works. The site appears to be visible from Arthur's Seat.
2 S.C.P. 14, 161, and Celtic Scotland; and M.E.C., 73. This Camlan is placed in Cornwall by Geoffrey (Hist. Brit., 11, 2.)
3 S.C.P., xxii and cxlii.
4 C.B., 4, 134.
5 Ib., 4, 140.

The Don Valley, to the north of Perth, the site of Partolon's inscribed monument, contains in the neighbourhood of that monument, besides a considerable number of villages called "Catti" (see Map, p. 19) as distinguished from Pictish villages with the prefix of "Pit," also some of the Barat series, namely, "Bourtie," "Barth-ol" and "Ports-town."

In Ireland the vestiges of the early Briton place-names are not wanting. I have not yet searched specially for them, but may instance Brittas Bay in Wicklow, with the town of Red Cross; another Brittas, the ancient seat of the O'Dunns, and Bally Brittas, both in Queen's County,[1] Brutain, with the adjoining Newton Breda, in Down,[2] and Burton in Cork.[3] **And Ireland of the Irish-Scots has also its "Holy Isles," with very ancient remains, including a magnificent "prehistoric" fort of cyclopean masonry in the Hitt-ite style, in Galway Bay, and also significantly named "Aran" or "Arran," which like the name "Erin" and "Ir-land," in series with the "Airy-ana" or "Ir-an" or "Land of the Aryans" of the ancient Sun-worshipping Aryans in the Orient.**

---

1 Ib., 4, 311 and 312.
2 Ib., 4, 425.
3 Ib., 4, 278.

Chapter XVI

"CATTI," "KEITH," "GAD" AND "CASSI" TITLES IN OLD ETHNIC AND PLACE-NAMES EVIDENCING PHOENICIAN PENETRATION OF BRITAIN AND ITS ISLES

Confirming Hitto-Phoenician Origin of the "Catti" and "Cassi" Coins of Pre-Roman Britain

"His [the Khaitiya's[1]] sources of subsistence are Arms and the Protection of the Earth. The Guardianship of the Earth is his special province. . . . By intimidating the bad and cherishing the good, the (Khattiya) ruler who maintains the discipline of the different tribes secures whatever region he desires.-- Vishnu Purana Epic[2]

THE Phoenician Barats' rule and civilization of Britain and its Isles in the pre-Roman period is also attested, I find, by the widespread prevalence of the Phoenician Barats' tribal title of Khatti, Catti, Gad and Kassi, in the old place and river names from south to north-from Cudder Point of Penz-ance with its old Phoenician tin and copper mines, a name now seen to preserve the Punic or Panch title of the Phoenic-ians, to Caith-ness and Shet-land or Land of the Caiths, Khats or Catti, Xats, Shets, Ceti or Scots. The essentially ruling character of the Catti (or Khattiya) race is evidenced by the citation from the Indian epic in the heading, and explains the "Catti" title of the ruling Britons in the pre-Roman period on their coins, as well as the title of their ruling race in their home province, in the south of England, as the "Caty-euchlani" of Ptolemy.

1 See p. 8 for the old Indian Pali form of this tribal name as Khattiyo, which is spelt Kshatriya in the later Sanskrit.
2 V.P., 3, 8; and 3, 87.

Penzance and Cornwall with its Cassi-terides tin islands seem to have been especially associated with the "Cassi" clan title of the Hitto-Phoenician Barats. We have seen that an ancient name for Penzance was "Burrit-on," presumably a form of "Place of the Barats or Brits." And it was clearly the tin-mines of Cornwall and its outlying islands, the Cassi-terides[1], which first attracted the Phoenician Barats to Britain in the Bronze Age of the Old World for a supply of tin, the sparsely distributed and most essential constituent for the manufacture of bronze, of which latter, as well as tin, the Phoenicians were the chief manufacturers and distributors; and their chief source of supply appear to have been the Cornish mines in Britain. Some of these mines were presumably worked by the Phoenicians about 2800 B.C. or earlier, as we have seen. From all accounts, it was the "Cassi-terides" mines which were the first worked by them; and that name, as well as the old-world name for "tin" of "Cassi-teros" of Homer and the classic Greeks, or the Sanskrit Kastira,[2] appear to preserve the "Cassi" title of that leading clan of the sea-going Phoenicians, as the chief distributors of this invaluable metal of the Old World.

[This origin of that name seems confirmed by the fact that in Attic Greek the name for both tin and the Cassi-terides tin islands is spelt as "Katti-teros" and "Katti-terides," thus using the same equivalency which was used in Britain for the "Cassi" and "Catti" tribes and coins. And in the Indian Sanskrit tradition "Kastira" is tin, and the place-name "Kastira," or "Place of Kast-ra or Tin," was located in the "Land of the Bahikas," a despised outcast tribe who also gave their name to "a sheet of water," and who now seem to be the Peahts or Picts of the Sea of "Victis" or "Icht" in Cornwall. Moreover,

1. These islands, which lay to the west or south-west of Land's End, are now submerged with the general sinking of the south coast of Britain.
2. Tin was called by the Greeks "Cassi-teros," by the ancient Indo- Aryans "Kas-tira," by the Arabs "Kaz-dir," and by the Assyrians and Sumerians, according to Prof. Sayce over forty years ago (S.I., 479) "Kizasadir," "Kasduru or Kazduru"-though these latter terms are not found in the recent Assyrian and Sumerian lexicons. The term "Stan- num," now applied to tin, was originally used, as by Pliny, for an alloy of silver and lead, not tin itself; and the latter (tin) was called by him "White Lead" (Plumbum album), in contradistinction to lead, which was called "Black Lead" (Plumbum nigrum)-Pliny, Nat. Hist., 34, 16; 33, 9.

"Coss-ini" is the title given by a Greek writer[1] to the people of the tin-producing country of South-Western Britain.][2]

It thus appears probable that the first batch of Phoenicians who worked these Cassiterides mines belonged to the "Cassi" clan to which our Brito-Phoenician Part-olon belonged. But it seems not improbable that Brutus and his Phoenician kinsmen also bore this clan title, which their later descendants, the Briton kings of the late pre-Roman period, stamped upon their "Cassi" coins and gave them their "Cassi" title, as recorded by Caesar. The sea-going Cassi clan had chains of colonies stretching along the Mediterranean, (see map); and Strabo states that the Phoenicians under Cadmus occupied the Cadmus district of Epirus[3] with the New Troy on the Thyamis river (whence Brutus came); and the coastal tribe adjoining the Acheron river (whence Brutus sailed, was called "Cass-opaei" with a port called "Cassi-ope" (or Cassi-opo); and similarly opposite the mouth of the river of Phoenice in North Epirus was another port named "Cassi-ope" also of the same tribe.[4] And this name "Cassi-ope" appears to mean "Fort of the Cassi tribe."[5]

Just as we have seen that Brutus and his Phoenician Barat colonists and their descendants bestowed their own ancestral eponymic royal title of Barat or "Brit-on" on many of their early settlements throughout their new home-land in Britain, so also they bestowed, I find, their more general tribal title of Khatti or "Catti" (or "Hitt"-ite or "Goth"), as well as their special Phoenician modification

1. Artemidorus, cited by Stephanos de urbibus: C.B., 1, 1.
2. These people were called- Ostimii by Pytheas (the Ostiaei of Strabo, 2, 4, 3, and 195: 4, 4, I.) and said to "dwell on a promontory which projects considerably into the ocean," and it adjoined "Uxisama." (i.e., Ushant (Strabo, 1, 4, 5), which thus indicates Cornwall.
3 S., 320; 7, 7, 1.
4 Ib., 323: 7, 7, 5.
5. This affix "ope" is also found in Epirus in "Can-ope" on the Acheron river, and in Sin-ope, the chief port of Cappadocia on the Euxine; and in "Parthen-ope" the old name for Naples (S. 654: 14, 2, 10). This latter word "Parthen," i.e., "Barat-ana" or "Brit-ain" is clearly in ethnic series with "Cassi" and means "Place of the Parthen or Barats." This "Ope" is obviously derived from the Akkadian Uppu, "a ring or fence," cognate with Apapu "surround, enclosure," and appa-xum, a "rampart." (M.D., 78, 79, 80), and is presumably the source of the Latin Oppidum, "a town," and English "hoop."

of that title as "Gad" or "Cad" upon many others of their new colonies, rivers and hills in Britain.

The dialectic differences in the spelling of these place-names, as seen in the forms in which they are now fixed in their modern spelling-such as the occasional alteration of the vowel a into e, i, o or u and the t into a d and the initial K softening sometimes into C, G and S and occasionally J - are obviously due partly to local dialectic provincialisms, and partly to individual vagaries in the early phonetic spellings of the same name, as were widely current before the forms were rigidly fixed by printing and the press.

[It is interesting to notice that the not infrequent use of i for the a vowel in the original "Khat" is in series with the Hebrew and Semitic Chaldic corrupt spelling of this name as "Khit" or Hit or Hitt ("Hitt-ite"), and this i dialectic form is seen to be especially common in Kent and Sussex, e.g., in "Kit's Coty." Moreover, the initial K is sometimes dropped out in the later spellings, as in the Hebrew and Semitic Chaldic spelling of this name-just as in the Welsh Keltic dropping of the G in "Gwalia" to form "Wales," and of the G in "Gwith" to form "Wight"-so that an original "Khatt-on" becomes "Hatt-on," and we actually have "Hith" or "Hithe," a seaport of Kent, which thus literally corresponds to the Hebrew "Heth" and "Hitt" for "Khatti." These dialectic variations in the spelling are thus somewhat like the mosaic of architectural styles in an ancient cathedral which has been added to or restored from time to time, so as to display the earlier and more primitive style, side by side, with the styles of the later periods.

Probably some of these dialectic variants are due to later immigrations speaking slightly different provincial dialects of the primitive Sumerian Khatti or Gothic. Indeed this practice of dropping out the initial C (= Kh) is well seen on the Briton coins stamped "Att" or "Atti" for "Catti" (see Fig. 3, p. 6).]

The early settlements of the Hitto-Phoenician Catti or Khatti, as indicated by the incidence of that tribal name, are especially numerous in the South of Britain, which was the first part to be colonized and civilized. The names of the early settlements often merely designate the place simply as "The Settlement of the Catts or Chats," such as "Catt-on," "Cade-by," "Chat-ham" or "Cater-ham" or "Home of the Catti," in contradistinction to the settlements

---

of the Picts or Wans (or Vans) often in the neighbourhood - as the Catti appear to have often settled in the vicinity of old Pictish villages-bearing such names as "Pitten-den," "Pit-ney," "Pitten-ham," "Pitch-ley" or "Wan-stead," "Wans-den," etc., or "The Den or Dene or Lea of the Picts or Wans." Those "Catti" names bearing distinctive Aryan affixes such as "field," "well," "mill," "hurst," "combe," "bury," "cot" etc., were presumably of somewhat later date, to distinguish these newer settlements from the earlier ones bearing merely the tribal name. The affix "ing" is the Gothic (i.e., Early Briton) tribal affix.

The great number of these early Barat or Brit-on settlements containing the Aryan tribal "Catti" prefix in their names appears to imply that in that early period the Catti ruling race lived apart by themselves in their own settlements, and did not mix or inter-marry with the aboriginal Picts, and hence they used the prefix "Cad" or "Catti" to racially distinguish their early towns from the settlements of the non-Aryan aborigines. This would also explain the Chronicle record that Brutus, after building his new capital, "made choice of the citizens who were to inhabit it."

These "Catti" series of early place, river and hill names in Britain, imposed by Brutus and his Phoenician Barats and their descendants, often designate sites upon the old so-called "Roman" roads, and where are found prehistoric remains, funereal barrows with their cultural objects of the "Late Stone" and Bronze Ages. They thus disclose for the first time, along with the "Barat" and "Cassi" series, the hitherto unknown racial character and name of the authors of these "prehistoric" barrows and Bronze Age weapons and implements, namely, Aryan Barat or "Catti" Hitto-Phoenicians or Early Britons. From "New Troy" or London these "Catti" names, in their various dialectic forms, radiate south and westwards as follows:-

Kent : Cat-heim or Cat-hem (or "Home of the Catti," from Gothic heim, "home"), the ancient Briton name for Dover.[1]

---

1. cf. T. W. P., 148.

Kent (coast.) : Chat-ham, with many prehistoric remains of Stone and Bronze Ages[1] on Watl-ing Street (1, 339).[2]
Keith-Coty, modern "Kit's Coty," south of Chatham, with prehistoric remains and Briton coins,[3] and traditionally associated with the Briton king Cati-gern (1, 331). And compare the "Ketti" menhir in Gower Caermarthen.
Chid-ing, with sacred stone near Tonbridge (1, 332).
Chitt-en-den, with Briton coins.[4]
Cud-ham or Chud-ham.
Sid-cup.
Sid-ley.
Sitt-ing-bourne, with Bronze Age remains[5] and Briton coins, on Watling Street.[6]
Had-low, near Tonbridge.
Hith and Hith-haven, modern Hythe (or "Place of the Hitts or Heth, i.e., Hitt-ites"), one of the Cinque Ports, with Bronze Age remains,[7] on ancient mouth of Rother (1, 321),[8] and terminus of "Stoney Street" branch of Watling Street, and possibly the port at which Caesar landed.

Surrey : Cater-ham, ancient Keter-ham.
Cattes-hull, modern Cates-hill, on Wye, near Godalming, former village of early Saxon kings (1, 242).
Gatton, on Mole, tributary of Thames, with Roman coins (1, 242, 252).
God-elming, modern "Godalming," with early Briton coins,[9] and Saxon remains, on Stane Street (1, 248).
God-stone (1, 252).
Chidd-ing-fold, near Roman Stane Street.
Shotter-mill, ditto.

Sussex : Cats Street, near Heathfield.
Cats-field, near Bexhill.

1 At Chatham and adjoining Otterham and Hoo, Stone Age remains, and Bronze Age at Hoo and Rochester. W.P.E., 63 and 105.
2 The numbers enclosed within brackets refer to Camden's Britannia, 2nd ed. Gough.

3 E.C.B., 122, 197, 354.
4 Ib., 95, 422.
5 W.P.E., 105.
6 E.C.B., 190.
7 Ib., 105. Remains at neighbouring Haynes Hill.
8 The ancient port is now left dry by raising of the beach.
9 E.C.B., 50, 64, 83.

Sussex (cont.)
- Cotten-den Street, near Ticehurst, on ancient highway.
- Chid-ham, near Chichester, off Roman Stane Street.
- Chit-hurst, near Midhurst.
- Chitt-ing-ton, north of Lewes.
- Chitt-ing-ly, near Hurstmonceux.
- Gotham and Sedles-combe.
- Sid-les-ham, on Selsey harbour, with Briton coins,[1] and Sommer-by adjoining.

Hants :
- Cad-land, near Hythe on Southampton Water (1, 189).
- Chater-ton, in Portsmouth (1, 199).
- Chitte Forest, on Icknield Roman Way(1, 205).
- Hithe, modern Hythe on Southampton Water.
- Gnith, the "Quiktesis" of Ptolemy, modern Wight (1, 174).
- Gat-comb, with Bronze Age remains, in Wight[2]
- Gads Hill, with ancient "camps" and earth-works, in Wight (1, 174 and 178).

Wilts :
- Cad-worth and Cawdon Hundred, on Salisbury Plain, south of Stonehenge.
- Cad-ley, with adjoining Chide, on Icknield Way.
- Chad-ham (1, 158-9).
- Chadden-ton, south of Purton.
- Cuite-ridge, west of Bratton (Eddington).
- Chitt-erne St. Mary, with two Early Briton settlements.[3]
- Chid-bury Hill or Sid-bury, with prehistoric earthworks and many barrows (1, 158).
- Chute and Chute Causeway, on Roman Road to Circencester.
- Cod-ford, St. Peters and Parish, on Salisbury Plain, with prehistoric earthworks and "castle"[4] (1, 149).
- Sid-bury, north of Tidworth, with Stone Age remains.[5]

Dorset :
- Cathers-ton, at Lyme Regis.
- Catt-stoke, on Frome, with prehistoric earth-works (1, 68).
- Chet-nole, north of same.
- Chett-le, with "prehistoric village" and barrows.[6]
- Chidi-ock, near Brid-port. (1, 74).
- Hod Hill, with early iron bars as currency.[7]

---

1 E.C.B., Selsey, 66, 90.
2 W.P.E., 105, at Arre-ton Downs.
3 Ib., 280.

4 Ib., 250.
5 Ib., 251.
6 Ib., 157, and 277.
7 H.A.B., 251.

Devon : Catte-down Cave (preserving an old place- or hill-name "Catte-down"), near Plymouth, with Stone Age remains.[1]

Cad-bury or Cad-bery, south-west of Tiverton, with prehistoric and Roman remains (154)[2]

Cad-bury at Ottery (1, 35) and on N. Dart-moor.

Chett-le, with prehistoric barrows.[3]
Chid-ley, on Teign (1, 35).
Chud-leigh, on Teign (1, 53).
Cud-lip, on Tavy, on Dartmoor, above the copper mines.
Gid-leigh, on Dartmoor, near Cromlech at Brad-ford.
Chittle-hampton at S. Moulton, on Taw (1, 32).
Sid-mouth, with prehistoric barrows.[4] (1, 57, 59).
Sid-bury, with prehistoric settlements.[5]

Cornwall: Cadd-on Point, with prehistoric cliff-castle and earthworks.[6]
Cudder Point, in Penzance Bay, south of St. Michael's Mount.
Cad-son-bury, with prehistoric earthworks, near Callington.[7]
Gotha Castle, near Phoebe's Point, St. Austell, with earthworks.[8]
God-olcan, modern God-olphan, near Land's End, famous for its tin mines; and the lordship of same has arms with two-headed spread eagle (1, 4) of Hitto-Sumerians.
Sith-ney parish, including Helston (1, 16).
Ouethi-ock, near Prideaux, with prehistoric earthworks.[9]

Northwards from "New Troy" or London these old "Catti" names radiate through the adjoining counties to the Midlands and are prolonged into Northumbria. The later old home-kingdom of the paramount Briton king, Cassivel-launus, or Caswallon or Cadwallon, the "Land of the Caty-euchlani" of Ptolemy, is rich in the Cat, Cass, and Gad Hitto-Phoenician ethnic titles for place and river names, just, as we have seen, it was in regard to the Barat series. This central Briton kingdom extended from the north bank

---

1 H.A.B., 60.
2 Ib., 229.
3 W.P.E., 157.
4 Ib., 157.
5 Ib., 230.
6 Ib., 226.
7 Ib., 226.
8 Ib., 226.
9 Ib., 227.

---

of the Thames, from the western border of New Troy or London, northwards to the Wash and Humber; and thus included the modern counties of Middlesex (West), Herts, Bucks, Oxford,

Bedford, Northampton, Huntingdon, Cambridge, Nottingham, Rutland, Leicester and Lincoln. (For details see Appendix III.) Similarly, from Somerset in the Severn Valley, we find, a series of the early "Catti" names radiates through Cambria or Wales to some extent, but more freely through Cumbria to Dun Barton (or "Fort of the Britons") with its Cumbrae Isles. The very free distribution of this Catti and Barat title in Somerset or "Seat of the Somers" and in Gloster, with its relative absence in Wales and mainly confined there to the Severn coast, suggests that Somerset and Gloster, with the northern bank of the Severn estuary, from Caerleon or Isca on the Usk to Gower, formed the real Cymry Land; and that the title Cymri or Cambria for Wales and the Welsh people was presumably a later designation, after the non-Aryan Welsh Silures and cognate Pictish tribes had obtained their Aryan "Cymry" speech from their Aryan Catti Barat rulers and civilizing colonists of Somerset and Gloster in the Severn Valley. (The detailed distribution of the "Catti" names in this area is given in Appendix III.) Similarly also, from Dun-Barton and the Frith of Clyde, at the top of which Ptolemy significantly located the "Gadeni" tribe (i.e., the Gad or Phoenicians) we have Catti or Gad names in Arran (or "Land of the Arri or Arya-ns"), the "Kumr Isle" of the Norse[1]-with its prehistoric Stone Circles and barrows on the flanks of Goat Fell, the ancient Kil-Michael and Cata-col with the legend of an ancient Gothic sea-king slain by the aboriginal chief Fion-gal, the Fein.[2] And in the adjoining Bute is Kil-Chattan or "Church of Chattan," with its prehistoric standing stones, facing the Cumbrae Isles. In Glasgow an ancient boundary

1. Arran (called by the Norse Kumy ey-ar or "Isle of the Kumr or Cymri" and Sudr-eyiar or "Southern Isle") is anciently spelt Aran, Arane, Aren, as well as Arran-see J. McArthur, Antiq. of Arran.
2. New Statistical Account of Scotland, "Arran."

in the records for "Redding the Marches" was "Cayttis' dyke."[1] This series of Catti or Gad names also stretches, I find, in series with the Barat names across the narrow waist of Scotland to the Forth to Hadd-ing-ton and Perth, and onwards north along the East Coast to the Don Valley of our Newton Stone and to Caith-ness or anciently Cat-ness (or Nose of the Caiths or Cats) and to Shet-land (or Land of the Shets or Ceti), where, as we have seen, I find actual inscriptional Ogam evidence for the use of Xattui or Khattui as the "prehistoric" name of the old capital of "Shet-land," also spelt "Zet-land" and "Het-land."[2] (For details of this series of Khatti names see Appendix III.) The "Cassi" series of titles for place-names, on the other hand, is necessarily much more limited, as the Cassi or Kassi were a dynastic clan of the Barat Catti ruling tribe who followed the religious reform of their ancestral priest-king Kasi in adhering to the purer monotheistic Sun-.worship of the founder of the First Dynasty of Aryan kings.[3] We have already seen that the first Phoenicians who worked the tin mines in the Cassi-terides of Cornwall, as well as Brutus himself, were probably of the Cassi clan of the Catti or Hitt-ites, as Part-olon also was. Besides the occurrence of this eponymic title in "Cassiterides"-a name which seems repeated in several of the inland place-names here appended[4]-I find the following ancient place-names have presumably this "Cassi" element in divers dialectic forms:-

```
 Herts :    Cassio-bury, seat of modern Earls of Essex
             near Verulam, the capital of Cassi-vellau-
             nus, with many Briton coins in district.[5]
           "Cashio Hundred," extending through Herts
             from south to north, and including
             Cassio-bury.
Bedford :  Keysoe, near old camp and Cadbury Lion and
             Perten Hall.
```

1. Glasgow Herald, 24th April, 1923.
2. Gazetteer Scot. 2,715.
3. Details in Aryan Origin of the Phoenicians.
4. It occurs in Cornwall, Wilts, etc., as seen in the list, in places not associated with the tradition of any Roman castra or camp.
5. E.B.C. Verulam, 119, 251, 253, 257, etc., and St. Albans, 234, etc.

Lincoln : Caus-enn or Gausennae of Romans (2, 353).

Leicester : Coss-ing-ton, on R. Soar, off Foss Road.

Bucks : Ches-ham, on the Chess, with ancient earth-works and circle[1] and Briton coins.[2]
Chis-beach, north of Hambleden.

Middlesex : Chis-wick on Thames. It was presumably part of the staked ford held by Cassi-vellaunus (as described in Appendix V).

Kent : Gos-hall, near Ash, with Briton coins.[3]

Sussex : Ciss-bury and Cissbury Hill, near Worthing, with Stone and Bronze Age remains.[4]
(1, 270, 289).

Hants : Cos-ham, at neck of Portsmouth Island.
Gos-port, adjoining Portsmouth (1, 200).

Wilts : Cos-ham, ancient royal village of Saxons (1, 130).
Casterly "Camp," north of Great Bedwyn, on Salisbury Plain, with ancient earth-works.[5]

Devon : Caws-and Beacon, with early stone cist.[6]

Cornwall : (Cassiter Street in Bodmin).
Chysoyster, with prehistoric village.[7]
Gudzh promontory, in Helston Bay.

Monmouth : Cas, on Severn.

Cheshire : Goostrey, with barrows.[8]

Cumberland : Gos-forth on Irth River, with pre-Christian Cross, etc.
Kes-wick, with Stone Circle and old copper mines (3, 422, 435), under Sca-Fell.

Northumberland : Gos-forth, or Ges-forth, near Roman Vindo-bala (Rutchester) (3, 513).
Gosse-ford, near Wallsend (3, 495) .
Caistron, near Hepple, with prehistoric earth-works.[9]

Haddington : Gos-ford House, opposite Inch Keith

Caithness : Keiss, on east coast, between Wick and John o'Groats, with early stone Cists and Cairns containing prehistoric "Chief's Cist" and cairn, with tall, long-headed chief, as opposed to skeletons of the short-statured aborigines, with underground "Pict dwellings" in neighbourhood.[10]

---

1 W.P.E., 225.
2 E.B.C., 218.
3 E.C.B., 207.
4 W.P.E., 106, 248.
5 Ib., 250.
6 Ib., 196.
7 Ib., 215.
8 Ib., 154.
9 Ib., 241.
10 See L.H.C., 15, etc.

In Ireland, also, there is a considerable series of these old "Catti" and "Cassi" place-names in old sites, which will now be obvious to the reader.

We now see more clearly than before why the pre-Roman Briton kings, inheriting such a celebrated "Catti" and "Cassi" ancestry-an eastern branch of the latter royal clan having given to Babylonia its famous "Cassi" or "Kassite" Dynasty for a period of over six centuries, from about 1800 B.C. to 1170 B.C., as well as our King Part-olon, the "Kazzi" or "Qass" of the Newton Stone monument in Scotland-should have proudly stamped these treasured ancestral titles on their coins in Early Britain.

Of these pre-Roman Briton coins, in gold, electrum, tin or or bronze, bearing, as we shall see later, solar symbols of the Sun, Sun-Cross, Sun-Horse and the Sun-Eagle or "Phoenix"-as the Aryan-Cassi-Phoenicians were pre eminently Sun-worshippers-we have already seen examples of some of those stamped with the titles "Catti" and "Cas(si)" (see Figs. 3 and 11, pp. 6 and 48).

The name "Catti" on these coins is conjectured by the chief authority on Early British coins to be the personal name of several otherwise unknown Briton "princes," who, he supposes, bore the same name;[1] whilst, on the contrary, an earlier writer, the Rev. Beale Poste, supposed that it was not a personal name, but the title of an ancient British "province, state or community."[2] My new historical evidence now discloses that the latter view was more in keeping with the freshly elicited facts. That title "Catti" is now seen to designate the dynastic tribe of ruling Briton kings; and to be the literal equivalent of "Khatti" or "Hitt-ite," which was the racial title of the Phoenician Barat Aryans who worked the tin mines in Cornwall, and whose descendants or kinsmen established themselves in the interior in South Britain as Catti kings, and afterwards extended their civilizing and Aryanizing rule throughout the British Isles.

The "Cassi" or "Cas" stamped coins (see Fig. 11, p. 48) are the same general type as the "Catti," with the same

---

1. Sir J. Evans, E.C.B., 141
2. P.B.C., 283.

---

solar symbols, though strangely all reference to these "Cassi" coins is omitted by Evans in his monograph. Coins of this Catti-Cassi type, actually bearing the legends "Catti" or "Cas," are unfortunately very rare, as, being usually of gold, such coins have presumably been melted up by the finders to make jewellery, in order to escape the penalties incident to treasure trove, as remarked by Beale and others. But other later coins of this same type bearing kings' names and other legends (e.g., "Tascio," see later) are fairly numerous. They are found from

Cornwall through Devon and Somerset and far up the Severn Valley to near Wroxeter. They are also found from Kent to Northumberland, and a few even in Scotland. They are most common, however, in the old home-kingdom of the later paramount Briton kings, who were at the time of Caesar represented by Cassi-vellaunus, namely, the Land of the Caty-euchlani or "Catuellani," from the Thames to the Humber. Thus these early Briton coins are found in those regions where we have discovered the widespread evidence of ancient Catti rule surviving in the many ancient and pre-Roman Briton place-names, with prehistoric remains there. The absence of kings' names upon the earlier Catti or Cas Briton coins seems to be explained by the fact that the early Briton kings were, like the early Phoenicians, members of a commonwealth of confederated Aryan city-states which presumably used the coins in common.

The current notion also that the Early Britons derived their coinage by imitating a stater of Philip II. of Macedonia (360-336 B.C.)[1] can no longer be maintained. Indeed, one of the chief advocates of this old theory was latterly forced to confess, on further observation, that the Macedonian stater could not be the sole "prototype" from which the Early Briton kings modelled their coinage.[2] But more than this, it must now be evident to the unbiased observer that the Early British coins, with their symbolism, exhibit nothing whatever Macedonian in their type. **The horseman and**

1. A theory re-advocated by Evans (E.C.B., 24, etc.), and adopted by Rhys (R.C.B., XV, etc.), and by Rice Holmes (H.A.B., 248, etc.).
2. E.C.B., Supplement, 424.

chariot, which is sometimes figured on the Early Briton coins, and often as a winged or Pegasus horse, is by no means Macedonian in origin. It appears on coins and in glyptic art long anterior to the Macedonian period; and we have seen that Brutus came from the Macedonian frontier, within which was a colony of Parth-eni; so that the Britons doubtless derived that symbol independently from the same remote Barat source from which the Macedonians derived its unwinged form. And there is no trace on the Macedonian coins of the many solar Phoenician symbols which are stamped on the coins of the Britons, as we shall see later.

In support of this Macedonian theory of Briton coinage, it is noteworthy that a type of coin was arbitrarily selected by its advocates, which is admittedly not Briton but "Gaulish." It is a type found commonly in Gaul, and when found in Britain it is more especially associated with the Gaulish tribe of Atrebates in Berkshire and other places inhabited by that tribe, who are usually identified with the "Belgae" immigrants, who, Caesar says, had recently before his arrival settled in the South of Britain. So obviously "Greek" or Macedonian was this Gaulish type of coin that the fact was already noted in Gough's Camden[1] and by Poste.[2] But the confusion of argument in rearing upon this Gaulish type the Macedonian theory of British coinage is obvious by the statements that "this [Gaulish] type is beyond all doubt the earliest of the British series,[3] and derived through Gaul,"[4] yet on the same page this conclusion seems contradicted by admitting that "the British coins are in all probability earlier than the Gaulish"[5]-which latter are placed at 150-100 B.C. as opposed to the earliest British, which he assigns to "a date somewhere between 150 and 200 B.C."[6]

The Ear of Corn, the symbolic Aryan- Phoenician meaning of which we shall see later, so frequently figured on the Catti-Cassi coins of the Early Britons (see Fig. 3 and later), and of Cunobeline,[7] and on Phoenician and Phoenicianoid coins

1 In the text "Greek" is specified (i, cxiv); but the Index (p. 433) says "Macedonian."
2 P.B.C., 7.
3 E.C.B., 25.
4 Ib., 26.
5 Ib., 26.
6 Ib., 26.
7 See A.A.C., Pl. xxiii. Figs., 1, 2, 3 and 4.

of Spain,[1] and in the coins of Phoenicia and Cilicia,[2] and absent in the Macedonian stater, is figured both as a solitary ear of corn and as crossed ears to form the sign of the Sun-Cross, as we shall see later. For the Barat Catti and Cassi, although seamen, were also essentially Aryan agriculturalists; and, as we have seen, their kinsmen, the Cassis of Babylonia, ploughed and sowed as a religious rite under the Sign of the Cross (see Fig. 12, p. 49). Now, the solitary ear of corn on the Briton coins is exactly paralleled in design in the early coin of Metapontum in the Taranto Gulf of Southern Italy, of about 600-480 B.C., which was presumably a port of the Phoenicians.[3] And we find it in the Phoenician coins of Cilicia, and in the early Trojan amulets associated with Hitto-Sumerian inscriptions (see later Figures).

[This sea-port of Aletapontum was traditionally founded by Nestor *on his return from the Trojan War*;[4] and it stands only about 200 miles due west, across the mouth of the Adriatic from Epirus, whence Brutus came with his bride. Nestor, significantly, moreover, was a friend and associate of Peirithoos (i.e., Brutus), and assisted the latter along with Coronus Caineus (i.e., Corineus) in rescuing Peirithoos' bride from the Kentaurs of Epirus. Metapontum, or Metabum, was a famous ship-building port, as well as noted for its agriculture and "golden corn,"[5] on the borders of the Bruttii land of S. Italy,[6] and appears to have been actually within the Land of the Bruttii,[7] who, we have seen, were Barat Phoenicians. These facts, therefore, whilst disclosing an early and presumably Phoenician source for the Ear of Corn device on the Early Briton coins-the Corn being part of the Phoenician solar symbolism, as we shall see-suggests that Nestor (name in series with that of the Trojan-Phoenician king Antenor and his son Agenor) was himself a Phoenician, and that his city-port

1. A.A.C., Pl. iii, Figs. 1, 2, 5, and Pl. iv, Fig. 8; Pl. vi, Figs. 3, 6, 9.
2. Even in the Greco-Roman period. See H.C.P., cxx, 43, 113; and H.C.C., 16, 164.
3. See Fig. 5, Plate V in G.A.C. This coin bears on its obverse the same Ear of Corn design in "incused" form, which feature is assumed to imply that the coin was "restruck on a coin of Corinth" (G.A.C., 204 and 459). But it appears to me more probable that this "incusion" is a survival of the "punch-marking," which was the rule in the earliest coins, struck a century or so before this period, and that the coin was entirely independent of Corinth. Cf. S, 222: 5, 2, 5; and 264. Nestor was the son of Neleus, king of Pylos in S.W. Greece, south of Epirus, and accompanied Hercules in his voyage for the Golden Fleece.
4. S., 264: 6, 1, 15.
5. Ib., 264.
6. Ib., 253: 6, 1, 3.
7. Ib., 254: 6, 1, 4.

Metapontum with its ship-building trade was a colony of the Phoenicians; and that this coin with the Ear of Corn as in the Briton coins, was Phoenician in origin as well as Phoenician in symbolic solar meaning, as seen later.]

Vestiges also of the name of the Catti, Khatti or Gad tribal title of the Aryan- Phoenician civilizers of Britain clearly survive in several personal surnames of the present day, whose

bearers presumably inherit that Aryan-Phoenician title by patrilinear descent.[1] Thus, for example, the following surnames are more or less clearly of this origin and varying only in different phonetic forms of spelling the same name:- Keith, Scott (from Xatti), Gait, Gates, Cotes, Coats, Coutts, Cotton, Cotteril, Cheatle, Cuthell, Cautley, Caddell, Cawdor, Guthrie, Chadwick, Cadman and Caedmon, Gadd, Gadsby, Geddes, Kidd, Kitson, Judd, Siddons, Seton, etc., and the lowland Scottish clan of Chattan. And amongst the Cassi series-the Kazzi or Qass of the Newton Stone-are Case, Casey, Cassels, Cash, Goss, Gosse, and the still-persisting French term for the Scot of "Ecossais." And similarly with the surnames derived from Barat or Prat, Gioln or 'Alaun, Sumer and Mur, Mor or Muru-e.g., Barret, Burt, Boyden, etc., Gillan, Cluny, Allan, etc., Summers, Cameron (of Moray-Firth), etc., Marr, Murray, Martin, etc.

---

1. Surnames are generally stated to have been first introduced into Britain by the Normans, i.e. by a branch of the Nordic Gothic Aryans. Yet there are many classic instances of family surnames in ancient history, patrician and other. It is in any case probable that, when the fashion of surnames was made obligatory in Britain those families who were so entitled adopted the name of their tribe clan or subclan, which indeed we find as a fact many of them did. Such modern surnames thus seem to supply a presumption of some racial significance through the father's side, despite the intermixture through more or less intermarriage with other racial elements.

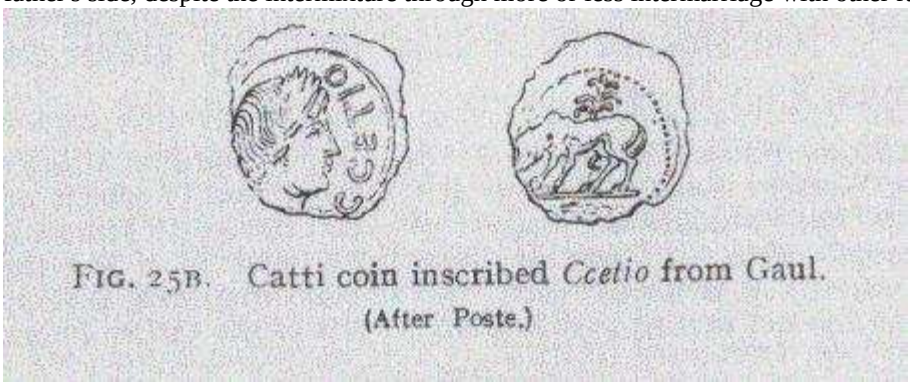


FIG. 25B. Catti coin inscribed Ccetio from Gaul.
(After Poste.)

Chapter XVII

PREHISTORIC STONE CIRCLES IN BRITAIN, DISCLOSED AS SOLAR OBSERVATORIES ERECTED BY MORITE BRITO-PHOENICIANS AND THEIR DATE

Disclosing also Method of "Sighting" the Circles

"The hoary rocks of giant size
That o'er the land in Circles rise,
Of which tradition may not tell,
Fit circles for the wizard's spell."-
MALCOLM, "Autumn Blast."
"These lonely Columns stand sublime,
Flinging their shadows from on high,
Like dials which the wizard Time
Had raised to count his ages by."-
MOORE.

THE great "prehistoric" Stone Circles of gigantic unhewn boulders, dolmens (or "table-stones") and monoliths, sometimes called "Catt Stanes," still standing in weird majesty over many parts of the British Isles, also now appear to attest their Phoenician origin. The mysterious race who erected these cyclopean monuments, wholly forgotten and unknown, now appears from the new evidence to have been the earlier wave of immigrant mining merchant Phoenician Barats, or "Catti" Phoenicians of the Muru, Mer or Martu clan-the "Amorite Giants" of the Old Testament tradition; and from whom it would seem that Albion obtained its earliest name (according to the First Welsh Triad) of "Clas Myrd-in (or Merddin)" or "Diggings of the Myrd."[1] (On Morites in Britain probably about 2800 B.C., see Appendix VII, pp 413-5.)

1. This Early Phoenician title of Muru, Mer, Maratu or Martu, meaning "Of the Western Sea (or Sea of the Setting Sun)", which now seems obviously the Phoenician source of the names "Mauret-ania" or "Mor-occo" with its teeming megaliths, and of "Mor-bihan" (or "Little Mor") in Brittany, with its Sun-cult megaliths, is also found in several of the old mining and trading centres of the earlier Phoenicians in

It was long ago observed that the distribution of these prehistoric megaliths or "great stones," over a great part of the world followed mainly the coast lines, thus presuming that their erectors were a seafaring People, though of unknown prehistoric identity and race.[1] Moreover, as these monuments are most numerous in the East, it is generally agreed that this cult in Britain, Brittany, Scandinavia, Spain and the Mediterranean basin was derived from the East. Latterly, owing to the great antiquity of Egyptian civilization, and to a few of these monuments (of which some are funereal) being found on the borders of Egypt, it has been conjectured by some that this cult arose in, and was spread from, Egypt. But as there is no

evidence or presumption that the Ancient Egyptians were ever great mariners, it is significant that the agents, whom Prof. Elliot Smith is forced to call in to distribute the monuments over the world, are the Phoenicians. Prof. Smith supplies a great deal of striking evidence to prove that the chief agents in spreading these megalith monuments (as well as other ancient Eastern and characteristically Phoenician culture) "along the coastlines of Africa, Europe and Asia and also in course of time in Oceania and America" were the Phoenicians;[2] although as an ardent Egyptologist he still credits the origin of the cult of these rude stone prehistoric monuments to the Egyptians, notwithstanding the relative absence of such unhewn monuments in Egypt itself.

This Phoenician agency for the "distribution" of these megalith monuments is further attested by an altogether different class of evidence, even more specifically Phoenician than the seafaring character of their erectors. It has been observed by Mr. W. J. Jerry that "the distribution of megalithic monuments in different parts of the world would

---

Britain, associated with Stone Circles and megaliths and mostly on the coast, eg. Mori-dunum, port of Romans in Devon, and several More-dun, Mor-ton and Martin, Caer Marthen, West Mor-land, rich in circles and old mines, More-cambe Bay, Moray, and its Frith and seat of Murray clan, &c.

1 Pitt-Rivers, J.E.S., 1869, 59, etc.; J.(R.)A.I., 1874-3, 389, etc. And Ferguson, F.R.M. map, p. 532; and T.E. Peet, Rough Store Mons., 1912, 147, etc.

2 S.E.C., 3, etc., based partly on Mrs. Z. Nuttal's great work on *Fundamental Principles of Old and New World Civilization*, Harvard. 1901.

---

suggest that their builders were engaged in exploiting the mineral wealth of the various countries."[1] He proves conclusively by a mass of concrete facts that these megaliths alt the world over are located in the immediate neighbourhood of ancient mine workings for tin, copper, lead and gold or in the area of the pearl and amber trade. His details, geographic and geological, regarding the correlation of these monuments to mines in England and Wales, are especially decisive of the fact that their builders were miners for metals and especially tin, and not agricultural colonists; for many of the monuments with remains of prehistoric villages and mines are located on barren mountain tracts, where only the old mine workings could have attracted these people to settle on such spots[2] (see Sketch Map). And he concludes, in illustration of what was happening at the other mines with their megaliths, that "the men who washed the gold of Dartmoor were also extracting the tin and taking it back to the Eastern Mediterranean in order to make bronze."[3]

Strange to say, notwithstanding the clear indications that this seafaring people who erected these megalith monuments in Britain came from the Eastern Mediterranean, and were solely engaged in mining operations, expressly for tin, were Phoenicians, yet Mr. Perry, in this article, does not even suggest the obvious inference that they were Phoenicians, nor even once mentions that name. There was, however, no other ancient seagoing trading people of the Early Bronze Age who explored the outer seas, came from the Eastern Mediterranean, had a monopoly of the bronze trade of the Ancient World, and who worked in prehistoric times the tin-mines and gravels in Cornwall and Devon.

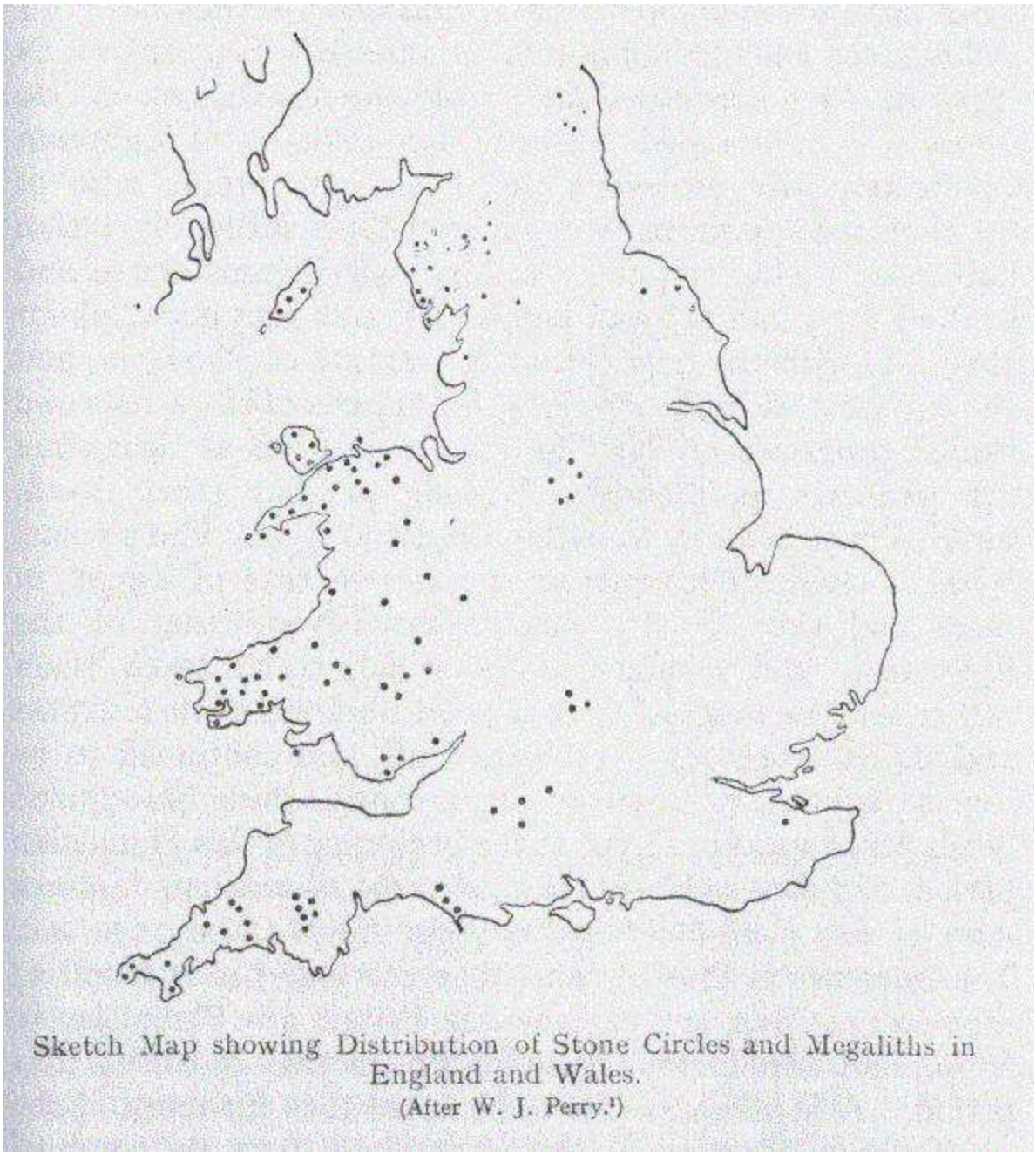
---

1. PMM. (A.) 1915, 60, No. 1. Regarding India, for instance, in the Hyderabad State, the Inspector of Mines, Major Munn, found that Stove Circles and dolmens were invariably situated close to mines of gold, copper and iron. Manchester Memoirs, 1921, 64, No. 5.

2. Where no metalliferous strata are found on the sites of megaliths, as at Stonehenge etc., in Wilts and in Devon, there are found old flint-factories for the tools needed by the miners to extract the ores in Cornwall, etc. P.M.M.

(B.) 11-18. Surface tin, now exhausted, formerly occurred in ore widely in the drift and gravels, as tin and gold are in the same geological formations, so that it may have occurred on surface near Stonehenge, etc. Caesar says that the tin supply came from the Midlands, (D.B.C., 5, 5) where no trace of tin now exists.
3. P.M.M. (B.), p. 7.

Moreover, actual articles of special Phoenician character or association, apart from bronze, have been found at some of these megalithic monuments and in the sepulchral barrows near those sacred sites. At the Stonehenge Circle and some others have been found shells of the Tyrian purple mollusc, oriental cowries and jewellery including blue-glazed and glass



Sketch Map showing Distribution of Stone Circles and Megaliths in England and Wales. (After W. J. Perry.[1])

beads such as were a speciality of the Phoenicians. The blue-glazed beads of an amber necklace exhumed from an Early Bronze tomb near Stonehenge and others found in that circle

itself and it other prehistoric sites, are of the identical kind which were common in Ancient Egypt within the

1. By permission of Manchester Lit. and Phil. Socy.

restricted period of between about 1450 B.C. to 1250 B.C.[1] But the obvious Phoenician origin of these blue beads at Stonehenge and other parts of Britain has not been remarked. The Phoenicians were the great manufacturers of fine necklaces in the ancient world, as recorded by Homer, and specialists in glass and glazes, as attested by the remains of their great glass factories at their port of Cition and elsewhere.

Now, the blue-glazed beads in question first appear in Egypt at the beginning of the Phcenician Renaissance in that country, usually called "The Syrian Period" of Egyptian Civilization -Egyptologists suppressing its proper title of "Phoenician" in the modern vogue of depreciating Phoenician influences. This "Syrian" fashion, which transformed and exalted Egyptian art and handicraft, was introduced about 1450 B.C. with the seizure and annexation of Phoenicia, and the carrying off captive to Egypt hundreds of the artists and skilled craftsmen of Tyre, Sidon, etc., as well as their chief art treasures as plunder. Writing of that great event, Sir F. Petrie tells us that the "Syrians" [i.e., Phoenicians] "had a civilization equal or superior to that of Egypt, in taste and skill . . . luxury far beyond that of the Egyptians, and technical work which could teach them rather than be taught."[2] And great numbers of their artists and skilled workmen were carried off, and continued to be sent as tribute, to Egypt.[3] **Significantly, these blue-glazed beads first appear in Egypt at the beginning of this Phoenician period, and they suddenly cease when the Phoenicians regained more or less their independence from Egypt about 1250 B.C.** The inference is thus obvious that the blue beads found at Stonehenge Circle and elsewhere in Britain are Phoenician in origin, and were carried there by Phoenicians of about that period. **And here also it is to be noted that the finest of the art treasures recently unearthed at Luxor from the tomb of Tut-ankh-amen, along with those of his predecessor Akenaten the Sun-worshipper and his Hitto-Mitanian (or Mede) ancestors, which belong to this same period, and are admittedly of a naturalistic type foreign to previous Egyptian art, are also now disclosed as Aryan Phoenician.**

1. H.R. Hall, J. Egypt, Archaeology, 1. 18-19.
2. P.H.E. 2, 146.
3. Ib., 147.

Significantly many of the motives of this "Syrian," properly Phoenician, art are reproduced on the monuments and coins of the Early Britons. Thus, for example, **the finely carved chair of "Syrian" workmanship found in the tomb of the "Syrian" high priest who was the grandfather of Akhen-aten (see Fig. 26) contains a sacred scene unknown in Egyptian art, but which, we shall find later (chapter XX), is common not only on Phoenician sacred seals and coins, but also on the prehistoric monuments and coins of the Ancient Britons.**

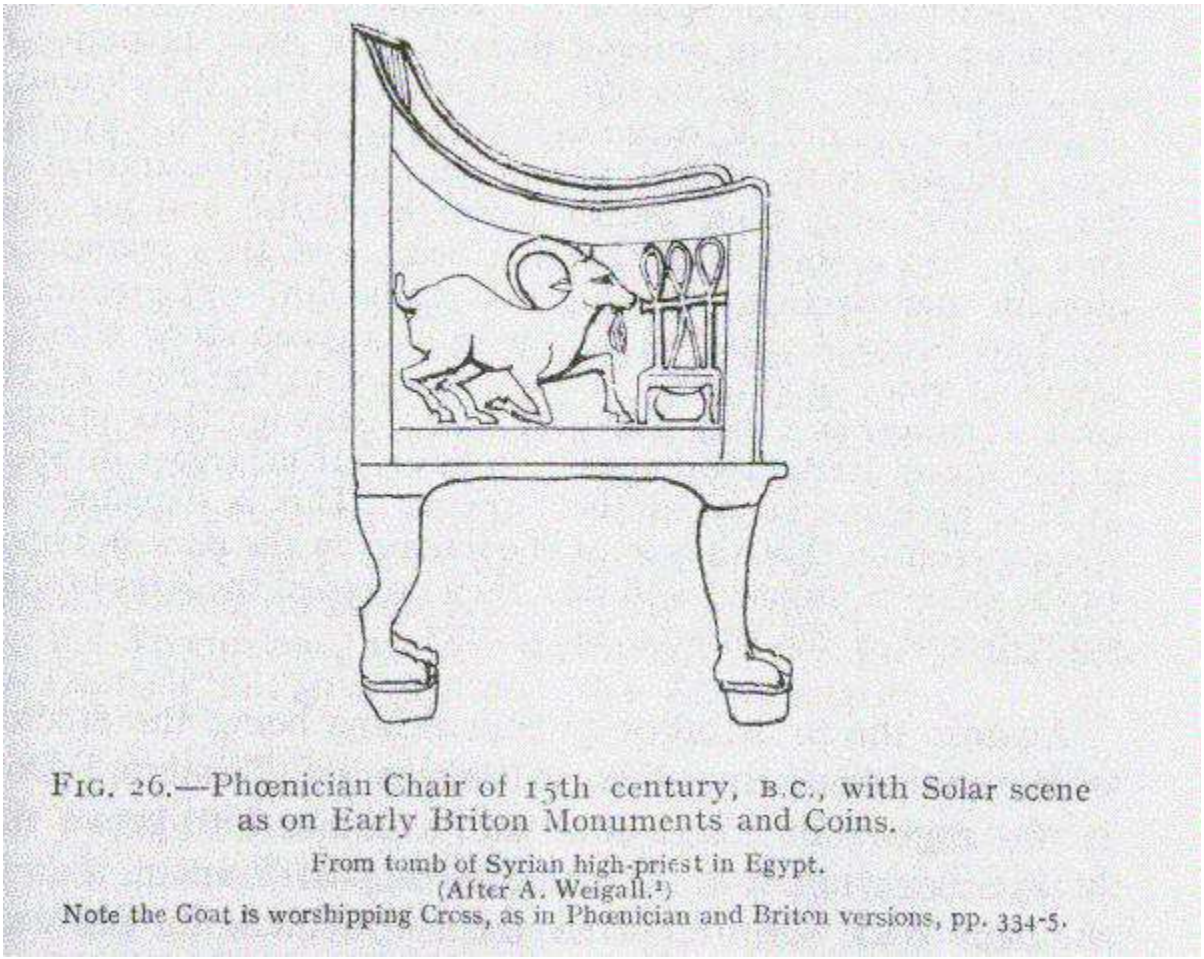


FIG. 26.—Phœnician Chair of 15th century, B.C., with Solar scene as on Early Briton Monuments and Coins.
From tomb of Syrian high-priest in Egypt.
(After A. Weigall.[1])
Note the Goat is worshipping Cross, as in Phœnician and Briton versions, pp. 334-5.

FIG. 26.-Phoenician Chair of 15th century, B.C., with Solar scene as on Early Briton Monuments and Coins.
From tomb of Syrian high-priest in Egypt.
(After A. Weigall.[1])
Note the Goat is worshipping Cross, as in Phoenician and Briton versions, pp. 334-5.

Still further fresh evidence for the Phoenician origin of the megalithic monuments in the British Isles and Western Europe has recently been elicited by the explorations of M. Siret in the ancient tumuli near megaliths of the Late Stone Age in Southern Spain and Portugal, the Iberian "half-way house" of the Phoenicians on their sea route to

1 Life of Akhenaton, p.48. **It was found in tomb of the Syrian high priest Yuaa, maternal grandfather of Akhen-aten, and his mummy discloses him to be of a fine Aryan type** (Ib., pp. 24, 28).

their tin-mines in Britain. This discloses the existence there in the Late Stone Age of colonies of Eastern sea-traders, presumably from "Syria" and in contact with Egypt and N. Europe, who searched for metallic ores and bartered manufactures like the Phoenicians. Their culture was in several ways like that of the builders of the Stone Circles in Britain.

[M. Siret found[1] that these prehistoric Stone Age settlers in S. Spain were civilized sea-going traders from "Syria," seeking ores, and they traded in and manufactured [as did the Phoenicians] oriental painted vases in red, black and green pigments - the latter two colours derived from copper, also statuettes in alabaster of non-Egyptian type, supposed to be "Babylonian," alabaster and marble cups and perfume flasks of Egyptian type, burials with

arched domes and corridor entrances of Egypto-Mycenian type, amber from the Baltic and jet from Britain, and a shell from the Red Sea; and they introduced already manufactured the highest grade flint implements of the Late Stone Age period, and axes of a green stone which is found in veins of tin ore. They exported to the East all the tin and copper ore they obtained; and although thus engaged in the bronze trade, they appear to have left no traces in Spain of that precious metal in their graves. This is explained on the supposition that they kept the natives in the dark in regard to the value of bronze; and that they preceded the later bronze-using people of the Bronze Age proper.]

Against the probability of Phoenicians being the erectors of the prehistoric megaliths in Britain and Western Europe it was argued by Fergusson, who attempted to prove that both Stonehenge and Avebury were post-Roman, that no dolmens had been reported from Phoenicia in his day.[2] Since then, although Syria-Phoenicia. is as yet little explored, "a circle of rough upright stones" is reported to stand a few miles to the north of Tyre itself;[3] and several "Stone Circles" have been reported by Conder,[4] Oliphant and others in South Syria as well as in Hittite Palestine,[5] and especially

1 L'Anthropologie, 1921.
2 F.R.M., 409.
3 Stanley, cited by A.P.H., 105.
4 C.S.S., 42; Heth [= Hittite] and Moab, chaps. 7 and 8; Thirty Years Work in Holy Land (Pal. Expl. F.) 142 and 176, 187, pp. 394, 410, etc.
5 See distribution map and figures, H. Vincent, Canaan, Paris. 1914.

to the east of the Jordan; and Macalister has unearthed at Gaza, etc., rows of megaliths in the "cup-marked rocks in their neighbourhood." But, we have seen, that the later restricted Roman province of "Phoenicia" itself formed only a part of the Eastern Phoenician empire, while in the Persian Gulf area which the earlier Phoenicians occupied before coming to the Levant, Stone Circles like Stonehenge, dolmens and other megaliths are reported along with "Catti" names (see Map).

[Between the Persian Gulf and the Red Sea, in the district of Kasin, are reported three huge rude Stone Circles, which are described as being "Like Stonehenge" and, like it, composed of gigantic trilithons about 15 ft. high;[1] and several huge Stone Circles in the neighbourhood of Mt. Sinai, some of them measuring 100 ft. in diameter.[2] On the old caravan route from the Cilician coast via "Jonah's Pillar" to Persia (or Iran of the ancient Sun-worshippers), several megaliths are incidentally reported by travellers. Near Tabriz, to east of Lake Van, are "several circles" of gigantic stones ascribed to the giants "Caous" (? Cassi) of the Kainan dynasty.[3] In Parthia at Deh Ayeh near Darabgerd, is a large circle.[4] On the N.W. frontier of India, on the route from Persia near Peshawar, is a large circle of unhewn megaliths about 11 ft. high, and resembling the great Keswick Circle in Cumberland.[5] And amongst the many megaliths along the Mediterranean coast of Africa, so frequented by the Phoenicians, are several Stone Circles in Tripoli and the Gaet-uli hills with trilithons, like Stonehenge.[6]]

The probability that the Phoenicians were the erectors of the megalithic tombs, often in the neighbourhood of the Circles, in Britain is also indicated, amongst other things, by the substantial identity proved by Sir A. Keith to exist between the tomb of the Late Stone Age Briton with that of the "Giant's tomb" in Sardinia.[7] This latter island also abounds in Stone Circles,[8] and its earliest civilizers and

1 S. Palgrave, Central and East Arabia, 1, 251, and others cited by F.R.M. 444, etc.
2 Palmer, Desert of the Exodus.
3 Chardin, Voy. en Perse, 1, 267. These stones are described as "hewn."
4 W. Ouseley, Trav. in Persia, 2, 124. (with figure).
5 A. Phayre, J.A.S. Bengal. 1870, Pt. I, No. 1. It is about 50 feet in diameter, like many British circles.
6 Barth, Trav. in Cent. Africa, 1, 58 and 74.
7 K.A.M., 19.
8 P.C.S., 56, etc.

colonists were Phoenicians, whose remains and inscriptions from its southern Port Hercules northwards, are abundant, as we have seen.

The approximate date for the initial erection of these rude Stone Circles and other early megaliths in Britain appears to have been many centuries and even a millennium or more before the arrival of Brutus about 1100 B.C., or about 2800 B.C. or earlier. This is evident from the geographic and geological correlation of these monuments to the prehistoric tin and copper mine workings, flint-factories and neolithic villages. These relationships make it clear that these monuments were erected by the earlier branch of the sea-trading Phoenicians, who were exclusively engaged in mining for the bronze trade in the East, and using that metal in Britain sparingly themselves, and not engaged to any considerable extent, if at all, as agricultural colonists, such as were Brutus and his later Brito-Phoenicians, who used bronze more freely, as attested by their tombs, bronze sickles, etc. Whilst the numerous "Barat," "Catti" and "Cassi" place-names on so many of their sites and the "Catt-Stanes" testify that their erectors were "Catti" or "Cassi" Barats or Brito-Phoenicians, as were the Amorites.

The physical type of the builders of these Stone Circles and megaliths is obviously that represented by the skeletons of tallish Nordic type found (with some others of the smaller river-bed and mixed Iberian or Pictish type) in the long barrow burial mounds, chambered cairns and stone cists of the Late Stone and Early Bronze Ages in the neighbourhood of these circles. And it was presumably early pioneer stragglers of this same Nordic race at the end of the Old Stone Age who are represented by the "Red Man" of Paviland Cave, in the Gower peninsula of Wales, of the mammoth age,[1] and the "Keiss Chief" in the stone cist at

1. This early man of the tall, long-headed and broad-browed type found at Cro-Magnon in Bordeaux was unearthed at the "Goat's Hole" cave at Paviland; and first described by Dean Buckland in 1824 (Reliquiae Diluv.); and later by Boyd Dawkins (Arch. Jour., 1897, 338, etc.) and others. He is named "Red Man" on account of the rusty staining of his bones (by a red oxide of iron) regarded as a religious rite. Beside him in addition to his rude stone weapons, were a necklace and rings of ivory and the paw-bone of a wolf as a religions charm.

Keiss (Kassi ?) in Caithness. Both of these are interred with rude stone weapons, and are of the superior and artistic **Cro-Magnon type of early men, which seems to have been the proto-Nordic or proto-Aryan.** Indeed, the associate of the Keiss chief had a cranium described by Huxley[1] as "remarkably well formed and spacious" and of the modern Nordic type. **These early Nordic people, who were buried near the Circles, were generally found in their tombs laid on their right side, and their face usually facing eastwards to the rising Sun, thus evidencing their solar religion and belief in a resurrection.**

The purpose of the great Stone Circles now appears, somewhat more clearly than before, from the new observations now recorded, to have been primarily for solar observatories; whilst the smaller Circles seem mainly sepulchral, and sometimes contain dolmens and interments of the Bronze Age.[2]

Popularly called "Druid Circles," the larger ones, on the contrary, are now generally believed by archaeologists to be of solar purpose. This opinion was formed by observing that they are generally erected on open high ground commanding wide views of sunrise and sunset, and that **the orientation of many of the Circles, as indicated by the outlying stones and avenues (which are preserved in several instances and which existed formerly in many others where now removed[3]) is often to the North-East (as at Stonehenge), i.e., in the direction of sunrise about the midsummer solstice or longest day**

1. L.H.C., 88. This Keiss chief is described by Laing (ib. 15) as "a tall man of very massive proportions," lying extended, with his face to the East. Huxley found his cranial index was 76, with projecting eyebrow ridges which gave the forehead a "receding" aspect and the forehead "low and narrow," but, as shown in his Fig. (No. 11), it is wider than the Iberian type. The other tall type of man at Keiss (cist 7) is described by Laing as "nearly 6 feet in height, whilst those previously found did not exceed 5 feet or 5 feet 4 inches (ib. 14). Huxley found his cranial index to be 78, "the forehead, well arched though not high rises almost vertically from the brow." Nose is good, jaws massive and chin projecting (ib. 85, etc.)

2 These have been called by Mr. A. L. Lewis "Burial Circles" and "Barrow Circles" (Man, 1914, 163 f.), and their stones are not usually pillars but short stumpy boulders.

3 Thus at Shap in Westmorland, visited by me, Camden describes "a double row of immense granites extending about a mile" (C. B. Gough, 3, 414) of which only a few blocks now remain.

in the year. So it was supposed that they were intended for observing and fixing officially this date in the calendar year, for economic as well as sacred purposes, as this date was one of the chief festivals in the Sun religion.[1] On the other hand, a few archaeologists are still of opinion that all the Stone Circles are essentially sepulchral,[2] although no traces of any ancient burial are found in the larger Circles.

The conflicting results obtained by different modern writers in attempting to estimate the exact orientation of these Circles, and the manner in which they were used by their erectors as solar observatories, is, owing to ignorance of the exact point from which the erectors made their observations, and also to different individual opinions as to what was the true centre of the circle, as most of the Circles are not perfectly circular. Hitherto the point of observation for taking the sight-line of the sunrise has been assumed to be the "centre" of the Circle.[3] It is supposed that the observer stood at this centre, and looked along the axis to the N.E. indicated by the outlying stones or avenue, and that, when the rising sun was seen along this line, it fixed the required solstice date.

But I found by personal examination of many of those great Circles which are still more or less complete, such as at Stonehenge, Keswick, Penrith, etc., that *the point of observation was not at the Centre of the Circle but at the opposite or S.W. border, where I found a marked Observation Stone in the same relative position* as in all the greater Circles containing the S.W. Stone which I examined, and which has hitherto escaped the notice of previous observers. This "Observation Stone" I first found at the fine Keswick Circle, which is locally called "Castle Rigg," or "Castle of

1 A. L. Lewis, Arch. Jour., 49, 136, etc., J.R.A.I., 1900, etc. Sir N. Lockyer and others. Lockyer supplied some confirmatory solar observations in regard to Stonehenge and other Circles with outlying stones and avenues to N.E. (L.S., 62, etc., 153, 265, etc.); but he impaired his results by taking arbitrary lines and by introducing extravagant astronomical theories, supposing these Circles' use to be for observing the rising of stars; and he, moreover, believed that the early Circles were intendedlfor the observations of May Day of an agricultural and not a solar year.
2 Sir A. Evans, Archaeol. Rev., 1889, 31, 3, etc. R. Holmes, R.A.B., 476, 479, etc.
3 L.S., 58, 176, etc.; and similarly other writers.

---

the **Rig," a title of the Gothic kings, and cognate with the Latin Rex, Regis, and the Sanskrit Raja of the Indo-Aryans, and the "Ricon" of the Briton coins** (see later). In searching for possible markings on the stones of this Circle in August, 1919 -no markings having been previously reported -I enlisted the kind co-operation of my friend Dr. Islay Muirhead, in a minute scrutiny of each individual stone, and we started off in opposite directions. Shortly afterwards a shout from my friend that he had noticed some artificial marks on a stone on the western border brought me to the spot, where I recognized that the undoubted markings on this stone (see Fig. 27) resembled generally the Sumerian linear script with which I had become familiar. The marks read literally in Sumerian word-signs "Seeing the Low Sun" which was presumably "Seeing the Sun on the Horizon,"[1] and it was written in characters of before 2500 B.C.

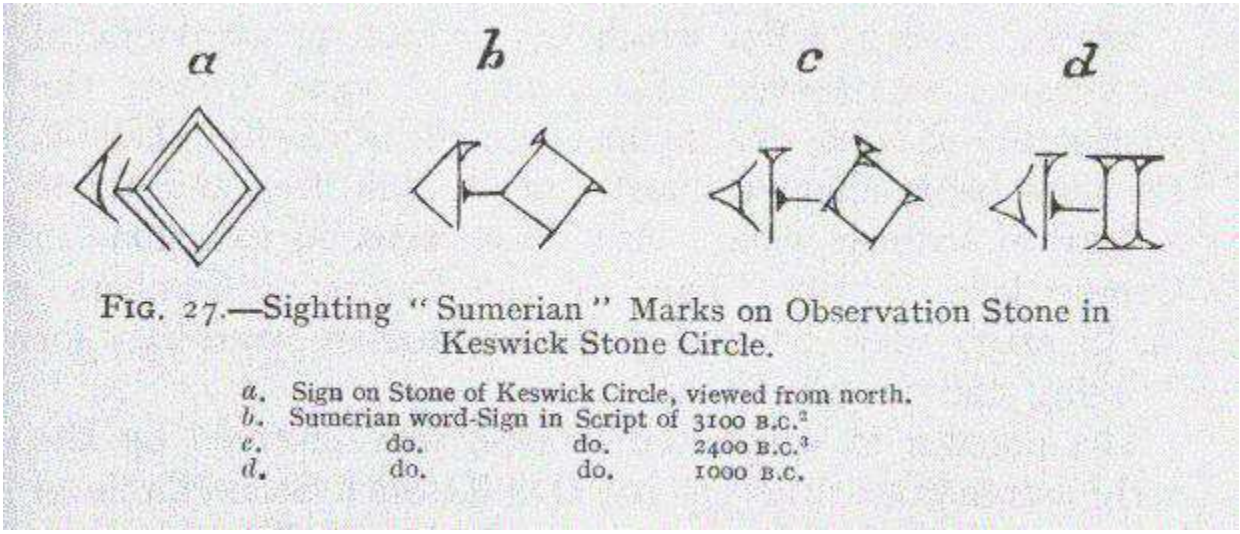


FIG. 27.—Sighting "Sumerian" Marks on Observation Stone in Keswick Stone Circle.

a. Sign on Stone of Keswick Circle, viewed from north.
b. Sumerian word-Sign in Script of 3100 B.C.[2]
c. do. do. 2400 B.C.[3]
d. do. do. 1000 B.C.

FIG. 27.-Sighting "Sumerian" Marks on Observation Stone in Keswick Stone Circle.

a. Sign on Stone of Keswick Circle, viewed from north.
b. Sumerian word-Sign in Script of 3100 B.C.[2]
c. do. do. 2400 B.C.[3]
d. do. do. 1000 B.C.

The position of this marked or inscribed stone in the Keswick Circle is in the S.W. section of the Circle. It is the stone marked No. 26 in the annexed survey-plan of the Keswick Circle by Dr. W. D. Anderson.[4] The stone is an undressed boulder, like the other stones of the Circle, but is broad and flattish and, unlike most of the other stones of the

---

1 See Fig. 27 b-d. Br. 9403.
2 cp. B.B.W. 414.
3 Ib. 414, and T.R.C. 243.
4 C.A.S. XV (New Series) 1914-15, 99. The Keswick Circle like many others of the larger Circles, has a radius

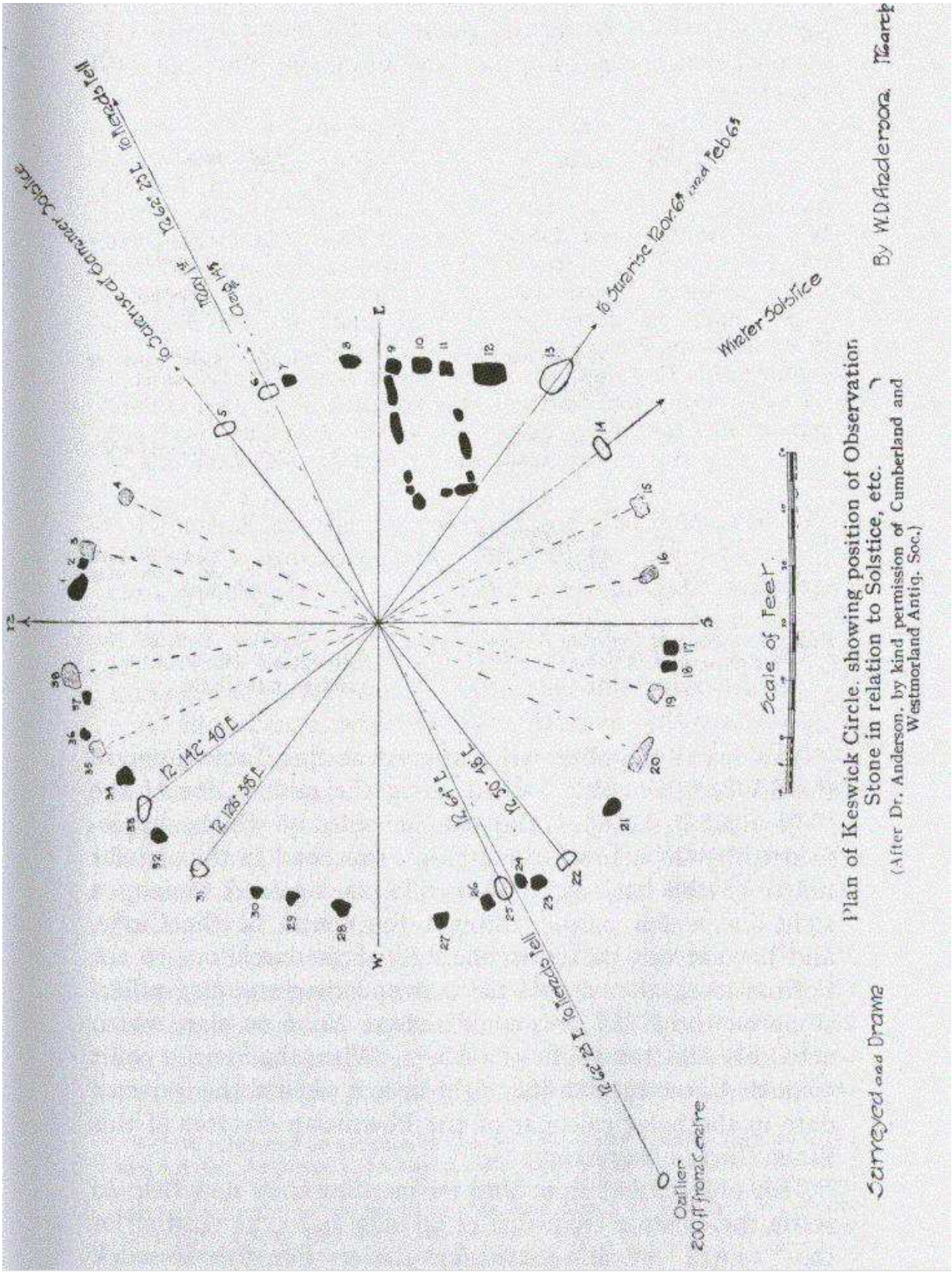
of about fifty feet. In the Plan the unshaded stones are supposed by Dr. Anderson to indicate sunrise, and the shaded to have been probably used for star observations.

Circle, it could never have been a standing pillar-stone. It is what I call, in view of the evidence to be seen presently, "The Observation Table-Stone," and it bears the inscribed signs on its flattish top. It appears to be in its original site, but swung round or fallen somewhat forward to the S.E., presumably through undermining (possibly in search for buried treasure, as has happened with similar stones elsewhere). Or it may have been deliberately swung slightly out of its original position and tilted to its present position by the later erectors of the inner quadrangle or so-called "temple" (see Plan), which is clearly a late structure and presumably Druidical, erected after the site was abandoned by the "Sun-worshippers" (probably after their conversion to Christianity) and analogous to the quasi-Druidical building which, we shall see, was erected within the Stonehenge Circle. For this marked stone of the Keswick Circle is now orientated towards the northern border of the inner "temple," and in a line which has no solar or astronomical significance whatsoever. The engraved signs, despite the weathering of ages, are distinct though somewhat shallow, the lines being about a quarter of an inch deep and about a third of an inch wide.[1] And these signs on this stone in Cumberland or the "Land of the Cymrs or Cumbers" (or Sumers) may be read as the Sumerian word-sign for "Seeing the Sunrise."[2]

The manner in which the Sunrise was observed by the early astronomers who erected this Keswick Stone Circle in "prehistoric" times is now clearly disclosed by the location, orientation and inscription on this Observation Stone, bearing these markings. A reference to the plan on p. 229 will show that these engraved marks on this stone (No. 26), forming an Observation Table-Stone, namely, the "diamond" and

---

1. The "diamond" portion of the sign is not a true rectangle (and this also is the case in the Sumerian script) but has a width of 4 9/10 inches from N. to S. and 3 1/2 inches from E. to W., with sides about 3 inches in length. 2 The marking on this Keswick stone is substantially identical with the Sumerian compound word-sign, which is a picture-sign for Eye (or Si, thus disclosing Sumerian origin of our English word "see" (and the Sun, in which the Sun is for lapidary purposes represented as a "diamond" shape. This compound sign is given the value of "Rising Sun" (B.B.W., 2, 215); and thus meaning literally "Seeing the Rising Sun."



Plan of Keswick Circle, showing position of Observation
Stone in relation to Solstice, etc.
(After Dr. Anderson, by kind permission of Cumberland and Westmorland Antiq. Soc.)

arrow-head-like signs, were used like the back-sight of a rifle (see Fig. 28) aimed at the point of the Sunrise, so as to obtain an exact sight-line in "Shooting the Sun" as with a sextant.

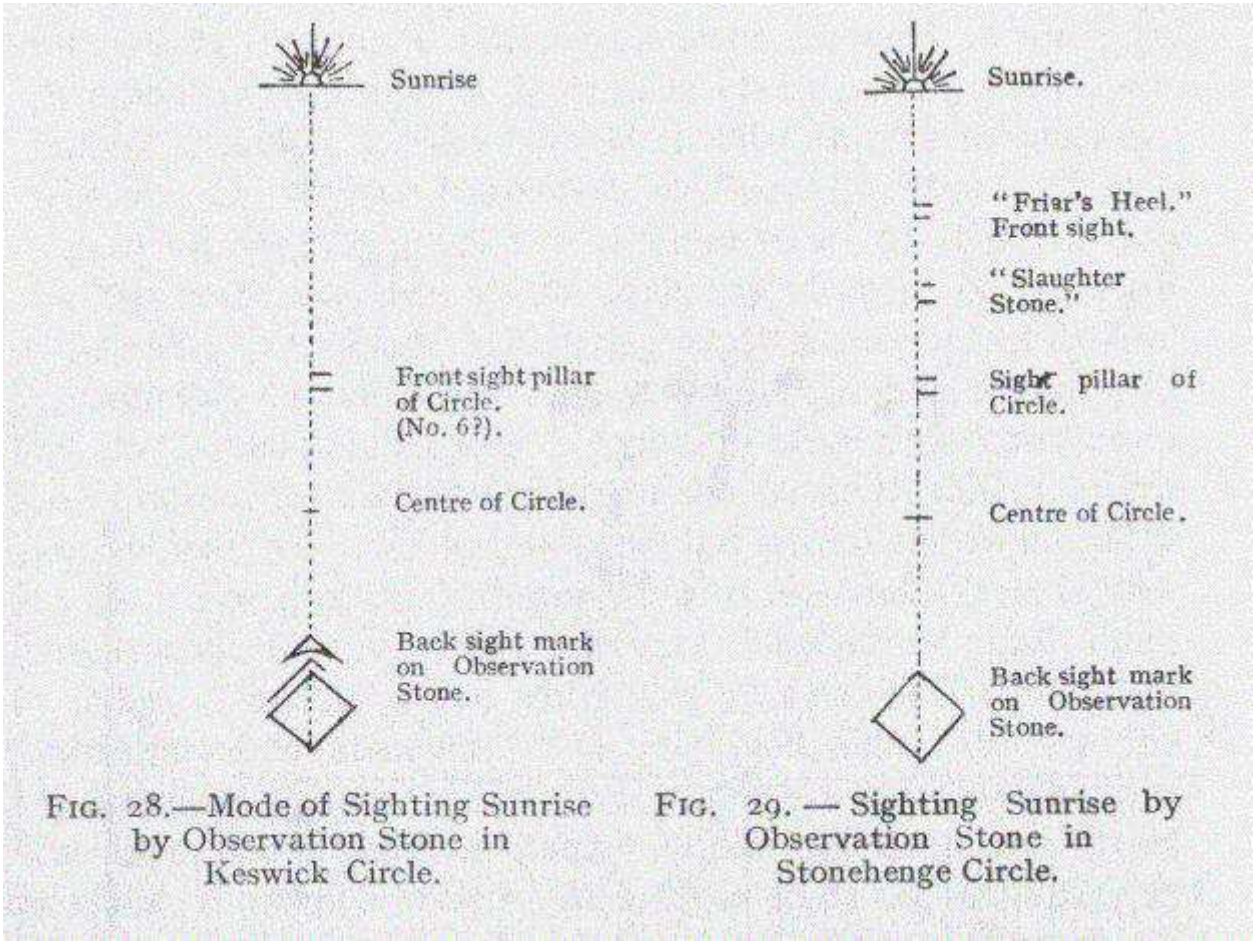


FIG. 28.—Mode of Sighting Sunrise by Observation Stone in Keswick Circle.

FIG. 29. — Sighting Sunrise by Observation Stone in Stonehenge Circle.

FIG. 28.-Mode of Sighting Sunrise by Observation Stone in Keswick Circle.

FIG. 29.-Sighting Sunrise by Observation Stone in Stonehenge Circle.

The eye of the observer, stationed at this Table-Stone in the S.W. of the Circle, looked along the middle line of the "diamond" (the apex and angular sides of which, supplemented by the arrow-head angles, correspond to the angular notch on the back-sight of a rifle) and gained thereby a sight-line which passed through the centre of the Circle, and beyond this passed in the axis of the circle out to the horizon along the edge of the corresponding standing pillar-stone on the N.E. (presumably stone No. 6 on plan, which acted like the front-sight of a rifle). When the Sunrise point coincided exactly with this sight-line, it yielded the required date in the Solar calendar of the Phoenician erectors of this Stone Circle observatory.

This observation stone and its marking may now help to settle the existing confusion of opinion as to the position of the "centre" of this particular Circle. For this Keswick

---

Circle is not a true circle, but is somewhat pear-shaped; and Dr. Anderson's "centre" differs considerably in position from the centre as estimated by previous observers.[1]

[Moreover, his alignment of the midsummer solstice sunrise in the plan appears to have been drawn, not from the actual visible sunlight point on the hilly skyline to the east of the Keswick Circle, but from the theoretical sunrise point on the invisible lower horizon beyond the hills, which is considerably to the north of the actual sunrise on the hilly skyline.[2] All these differences, if corrected, may tend to bring the solstice sightline towards the stone with the Sumerian markings No. 26. In view of all these differences of personal equation in the various estimations of the centre of the circle and in the summer solstice line, it is desirable that further fresh observations of this line and the actual Centre be made with special reference to this stone No. 26 bearing the markings.]

Following up the discovery of the Observation Stone at Keswick, I searched several other of the larger Circles for corresponding stones in the S.W. sector for such markings; and I found similar flattish stones in the same relative position in all of the larger relatively complete Circles containing that sector which I have been able to examine.

At Stonehenge, which I visited later in that year (1919) I went by my compass straight to the corresponding S.W. stone in the Stonehenge "older" Circle; and, although hitherto unremarked by previous writers, *I found that it was a Table-Stone, and that this Stonehenge Table-Stone bore the same old diamond-shaped sign engraved upon the middle of its flat top as at Keswick.*

This Stonehenge Observation Table-Stone with its Sumerian markings is unfortunately very much worn by the weather and more especially by the feet of visitors, who use it as a stepping stone, its top being flat and only about two feet above the ground level, and the stone of a somewhat

1 C. W. Dymond in his plan in C.A.S., 1879-1880, obtains a centre to the west of Dr. Anderson's, in the middle line of the N. and S. entrances; and Prof. J. Morrow (Proc. Durham Univ. Philosoph. Socy., 1908-1909) selected a centre to the south of this, and about 18 inches N.W. of Dr. Anderson's centre (see Anderson loc. cit., 102). There is also an earlier plan with different orientation by J. Otley in 1849 (see L.S., 35).
2 See Anderson, loc. cit., 104-106.

friable boulder sandstone formation (the so-called "Sarsen" stone). On my arrival I found people standing upon it, and this friction by the feet of visitors during the centuries has worn down the signs very shallow and almost worn them away in places. Yet the engraved marking is nevertheless still quite unmistakable in its main features. The "diamond" is of almost identical size with that of the Keswick Circle, and is somewhat more rectangular in shape.

This Observation Stone at Stonehenge lies probably in its original spot and prone position; and is not a "fallen" stone or fragment, as supposed. Its location with reference to the great horse-shoe crescent of colossal lintelled "trilithons," the so-called temple, a structure which now forms the most conspicuous feature of the modern Stonehenge, discloses the important fact that this "trilithon" temple is of relatively late origin, and erected by a different people from those who erected and used the Stone Circle, and belonging to a non-Sun-worshipping cult. This is evidenced by the fact that the "trilithon" temple completely blocks the view from the Observation Stone to the centre of the Circle and from thence out along the axis of the outlying index pillars and great avenue to the N.E. to the point of Midsummer Sunrise; and also by the fact that the users of this "trilithon" temple and its "altar" stone must in their ritual have habitually turned their backs on the Rising Sun. This trilithon temple was thus presumably erected by later Druids, like the later "temple" within the Keswick Circle. **The**

Druids were anti-solar, and worshippers of the Moon-cult of the vindictive aboriginal Mother goddess and addicted to bloody and human sacrifices, which were antagonistic and abhorrent to the "Sun-worshippers." It thus appears probable that this "trilithon" temple at Stonehenge was erected by later Celtic Druids within the old Circle of the Sun-worshipping Aryan Britons, after the latter had abandoned it, presumably on their conversion to Christianity; and that it probably dates to no earlier than about the sixth century A.D., when we are told by Geoffrey that the Druid magician Merlin erected buildings of gigantic stones at

---

Stonehenge.[1] And the tooled or worked condition of the stones supports this late date.[2]

The orientation of the original old Stonehenge Circle of the Sumerian "Sun-worshippers" for the Midsummer solstice observation is abundantly attested by the great earthen embanked "avenue" extending from the Circle for about five hundred yards to the N.E. in the axis of the Circle, and in the exact line of the summer solstice sunrise; and also by the two great monolith pillars of undressed Sarsen stone, obviously for sight-lines placed in the middle line of this "avenue," namely the so-called "Friar's Heel," about 250 feet from the Circle, and a similar one nearer the Circle, now fallen and fantastically called "The Slaughter Stone" on the notion that it was originally laid flat and used by the Druids to immolate their victims there.[3]

The function of this Observation Stone at Stonehenge was clearly identically the same as that of the corresponding Observation Stone at Keswick. It also acted in the same way as the back-sight of a rifle in aligning the Sunrise or "Shooting the Sun." Before being blocked out by the erection of the trilithon horse-shoe temple, it commanded a straight view to the N.E., through the centre of the old Circle and out beyond the edge of the N.E. pillar of the Circle, along the northern edges of the two outstanding index or indicator monolith pillars (the "Slaughter Stone" and "Friar's Heel") and right along the middle of the great "avenue" beyond these to the point of Midsummer solstice sunrise. This fact is graphically shown in the annexed diagram (Fig. 29), wherein the real use of the outstanding indicator monolith pillars is now disclosed for the first time. It is seen to be the northern perpendicular edges of these pillars which provided the sight-line, and not the top of, the middle peak of the "Friar's Heel" pillar, as surmised by

---

1 G.C., 8, 10-11; and C.B. 1, 134.

2. Sir A. Evans on archaeological grounds dates the massive part of Stonehenge with its trilithons no earlier than "the end of the fourth and beginning of third century B.C." (Arch. Rev., 1889, 322, etc.); whilst Fergusson ascribed it to the Roman period or later.

3 It is not impossible, however, that it may have been so used by the Druids after it had fallen and the circle was abandoned by the Sun-worshippers.

Sir N. Lockyer and others. This "Friar's Heel" peak, indeed, while soaring to the south of the middle line of the "avenue" and far above its plane, could not possibly give the point of Sunrise on the horizon, as by the time the Sun had risen to the top of the Friar's Heel pillar the actual sunrise had long passed, and that at a point considerably to the north of the Friar's Heel peak.

Similar observation stones I also found in several other of the larger Circles containing the S.W. sector, and bearing the diamond marking obviously for the back-sighting in the

observation.[1] It is thus evident that the primary purpose of these great prehistoric Stone Circles erected by the Brito-Phoenicians was for solar observatory determination of the summer solstice; though the existence of outlying indicator stones and avenues in other directions in some Circles suggests that they were used secondarily sometimes for fixing other solar calendar dates. These great observatories thus attest the remarkable scientific knowledge of solar physics possessed by their erectors, and their habit of "shooting the sun," as well as their great engineering skill in moving and erecting such colossal stones. These Stone Circles have been supposed to have been used also as Sun temples. This has been inferred from the existence of special entrances at the cardinal points, and also from the elaborate avenues attached to some of them, and supposed to have been used for ritualistic processions; and it is also suggested by the apparent later use of some of them by the Druids as temples. They were undoubtedly considered sacred, as seen in the frequency of ancient burials in their neighbourhood. This is especially evident at Stonehenge where the great numbers of tombs of the Bronze Age in the neighbourhood of that monument, and the remarkable riches in gold and other jewellery interred along with the bodies implies that it had been a sacred burial place for the royalty and nobility of a considerable part of Ancient

1. Thus "Long Meg" Circle, near Penrith in Cumberland (where the Obervation Stone is a roundish boulder "table" with mark on the top nearly breast high), and the Circles at Oddendale and Reagill in Westmorland near Shap.

Britain for many centuries. And even the round-headed Huns of the East Coast had been attracted to it, as evidenced by some round barrows with round-headed skulls. They also appear to have been used at times as Law-Courts. Homer, in describing the famous shield of Achilles, which was probably made by the Phoenicians, like most of the famous works of art in the Iliad, states that elders of the early Aryans were represented thereon as meeting in solemn conclave within the Stone Circle.[1] And in Scotland the Stone Circle was also used at times as a Law-Court.[2] This supplies the reason, I think, why these Circles are sometimes called "Hare-Stanes," as at Insch near the Newton Stone, and elsewhere.[3] **This term "Hare" seems to me to be the "Harri" or "Heria" title of the ruling Goths in the Eddas, which I show is the equivalent of the Hittite title of "Harri" or "Arri" or "Arya-n."** It is thus in series with the title of the Circles at Keswick, etc., as "Castle Rig" - "Rig" being the title of the Gothic kings and princes. And the name "Kes-wick" (with its ancient copper mines) means "Abode of the Kes" i.e., the Cassi clan of the Hittites. We thus see that the great prehistoric Stone Circles in Ancient Britain were raised by the early Mor-ite scientific Brito-Phoenicians as solar observatories, to fix the solsticial and other dates for the festivals of their Sun-cult; and that their descendant Britons continued to regard them as sacred places down to the latter end of the Bronze Age and the beginning of the Christian era; and this sacred tradition survived until a few centuries ago.

1 "The elders were seated on the smooth stones in the sacred circle," Il., 18, 504.
2 In the Aberdeen Chartulary of 1349 is a notice of a court held at the Standing Stones in the Don Valley, "apud stantes lapides de Rane en le Garuiach," when William de St. Michael was summoned to answer for his forcible retention of ecclesiastic property (Regist. Episcop. Aberdon, 1, 79 and again, in the Chartulary of Moray a regality court was held by Alexander Stewart, Lord of Radenoch and son of Robert II. at the Standing Stones of Raitts, stating "apud le standard stanes de la Rath de Kinguey." And when the Bishop of Murray attended this Court to protest against certain infringements of his rights, it is stated that be stood outside the circle:- "extra circum." Regist. Episcop. Morav., p.184.
3 And Kirkurd, Peebles; Feith Hill, Inver Keithney, Banff. Trans. Hawick Archaeol. Socy., 1908, p. 26.

PREHISTORIC "CUP-MARKINGS" ON CIRCLES, ROCKS, &c., IN BRITAIN, & CIRCLES ON ANCIENT BRITON COINS & MONUMENTS AS INVOCATIONS TO SUN-GOD IN SUMERIAN CIPHER SCRIPT BY EARLY HITTO-PHOENICIANS

Disclosing Decipherment and Translations by Identical Cup marks on Hitto-Sumerian Seals and Trojan Amulets with explanatory Sumerian Script; and Hitto-Sumerian origin of god-names "Jahveh" or "Jove," Indra, "Indri"-Thor of the Goths, St. "Andrew," Earth-goddess "Maia" or May, "Three Fates" & English names of Numerals

"Time, which antiquates antiquities,
and hath an art to make dust of all things,
hath yet spared these minor
monuments."-Sir THOMAS BROWNE.

BEFORE proceeding to examine the mass of new evidence for the former widespread prevalence of "Sun-worship" amongst the Ancient Catti Barats or Britons who erected the prehistoric Stone Circles in Britain, and amongst their descendants down to the Christian period, it is desirable here to see what light, if any, our newly-found Hitto-Sumerian origin of the Britons may throw upon the pre- historic "Cup-markings" which are sometimes found carved upon stones in these circles, in funereal barrows, upon some standing stones, dolmens and stone-cist coffins, and on rocks near Ancient Briton settlements, over a great part of the British Isles (see Fig. 30), and in Scandinavia and other parts of Europe and the Levant, associated with megalith culture, and whose origin, carvers and meaning of the Cup-markings have now been completely forgotten. These Cup-markings have long been the subject of many varied surmises, admittedly or patently improbable;[1] and especially so the latest theory that they are merely "decorations."[2]

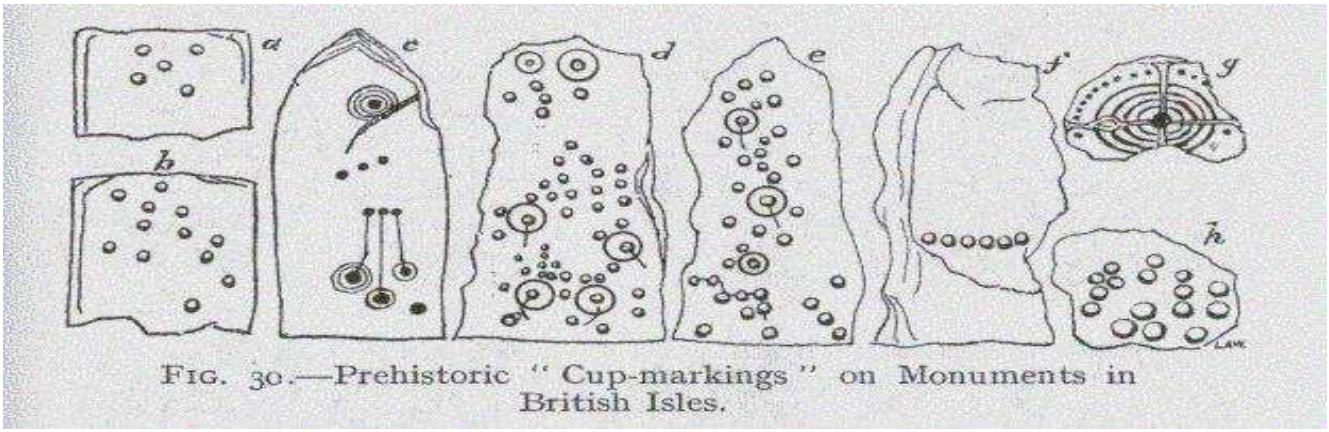


FIG. 30.—Prehistoric "Cup-markings" on Monuments in British Isles.

FIG. 30.-Prehistoric "Cup-markings" on Monuments in British Isles.

a. Stone in chambered barrow at Clava, Inverness-shire. S.A.S., Pl. 10, 4.

b. Another stone in same. S.A.S., Pl. 10, 3.

c. Stone in underground "house" at Ruthven, Forfarshire. S.A.S., Pl. 25, 3.

d. Standing stone at Ballymenach, Argyle-shire. S.A.S., Pl. 18, 2.

e. Another stone at same. S.A.S., Pl. 17, 3.

f. "Caiy" stone, 11 ft. high, near "British camp" and sea, Coniston, near Edinburgh. S.A.S., Pl. 17, 1.

g. Jedburgh stone. S.A.S., Pl. 16, 1.

h. Laws, Forfarshire. S.A.S., Pl. 12, 5.

As I observed that many of the ancient Briton pre-Roman coins also were studded with circles, single and concentric, in groups or clusters (see Figs. in next Chapter), which generally resembled the prehistoric "cup-markings"; and that some of the ancient Greco-Phoenician coins of Cilicia and Syrio-Phoenicia contained analogous groups of circles associated with the same divinities as in the Briton coins, and that **many of the "whorls" of terra-cotta dug up from the ruins of Ancient Troy by Schliemann, and which I had found were amulets, also contained numerous depressed cup-marks like the British, in definite groups and associated with the solar Swastika or Sun Crosses, and containing Sumerian writing hitherto unobserved and explanatory of the "cups" and connecting the British cup-markings with the Trojans and so confirming the British Chronicle tradition,** I therefore

---

1 Review of theories in S.A.S., 92, etc.
2 Windle, W.P.E., 123- 4.

---

turned to the sacred seals of the Hitto-Sumerians, to find if they might supply a clue to the origin and meaning of the Trojan and British "Cup-marks."

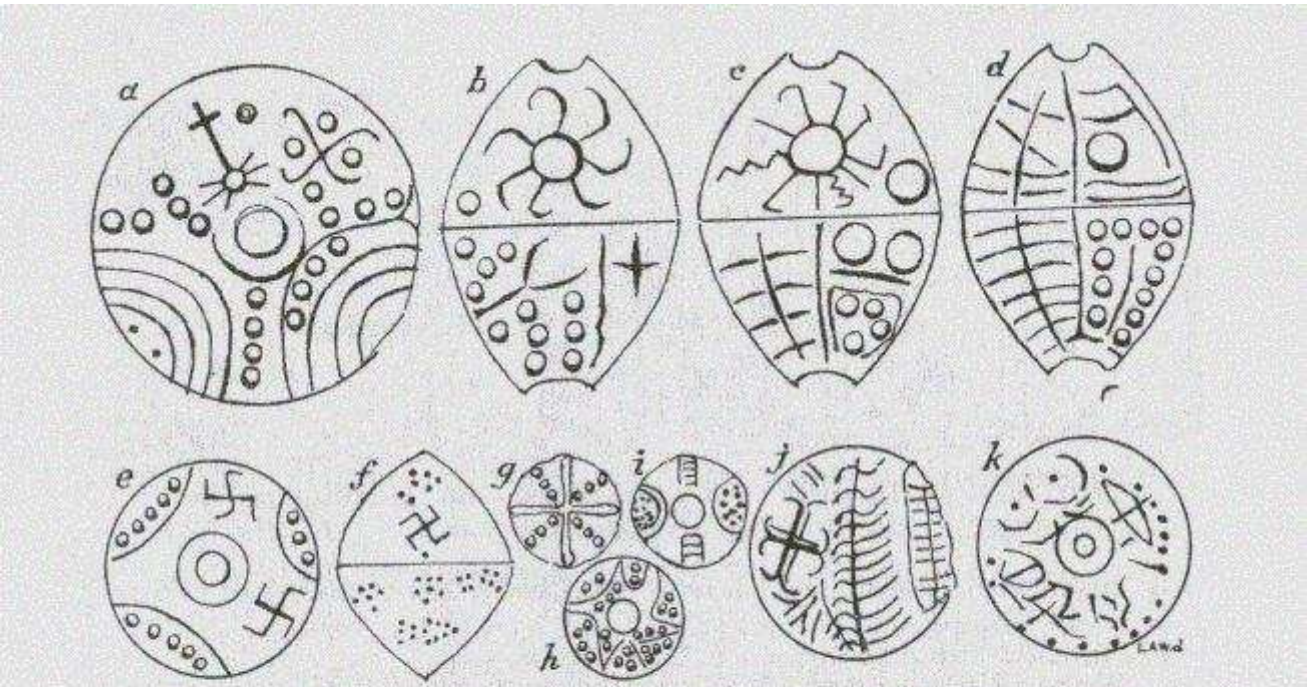


FIG. 31.—" Cup-markings " on Amulet Whorls from Troy, with explanatory Sumerian writing.

(From Schliemann.)[1]

Note definite groups of " cups " and dots with Crosses and Swastikas and in *a* True Cross springing from Rayed Sun. The large central hole is for string attachment of amulet. Interpretation on p 252.

FIG. 31.-"Cup-markings" on Amulet Whorls from Troy, with explanatory Sumerian writing. (From Schliemann.)[1]
Note definite groups of "cups" and dots with Crosses and Swastikas and in a True Cross springing from Rayed Sun. The large central hole is for string attachment of amulet. Interpretation on p. 252.

I then found that the ancient sacred seals and amulets of the Hitto-Sumerians, from the fourth millennium B.C. onwards, figured similar groups of circles, some of them "ringed," and associated with Sun and Swastika (see Fig. 32). And from their repeated recurrence attached to the figures of a particular god or gods, it seemed clear that they were used to designate that particular god or gods (see Fig. 33). Further examination confirmed this. It thus became evident that these circles, arranged singly and in groups of specific numbers, formed a recognized method

1 a. Terra-cotta amulet. S.I., No. 1954. Note True Cross springing from Sun.
b. Panel of a globe amulet, No. 1993. Note reversed Swastika for resurrecting or returning Sun.
c. Another panel of same.
d. Another panel of same.
e. No. 1988. f. No. 1999. Panel of a, globe amulet.
g. Terra-cotta seal No. 493.
h. Amulet in 1929.
i. Amulet 1953.
j. 1984.
k. 510.

of designating particular gods, or aspects of the One

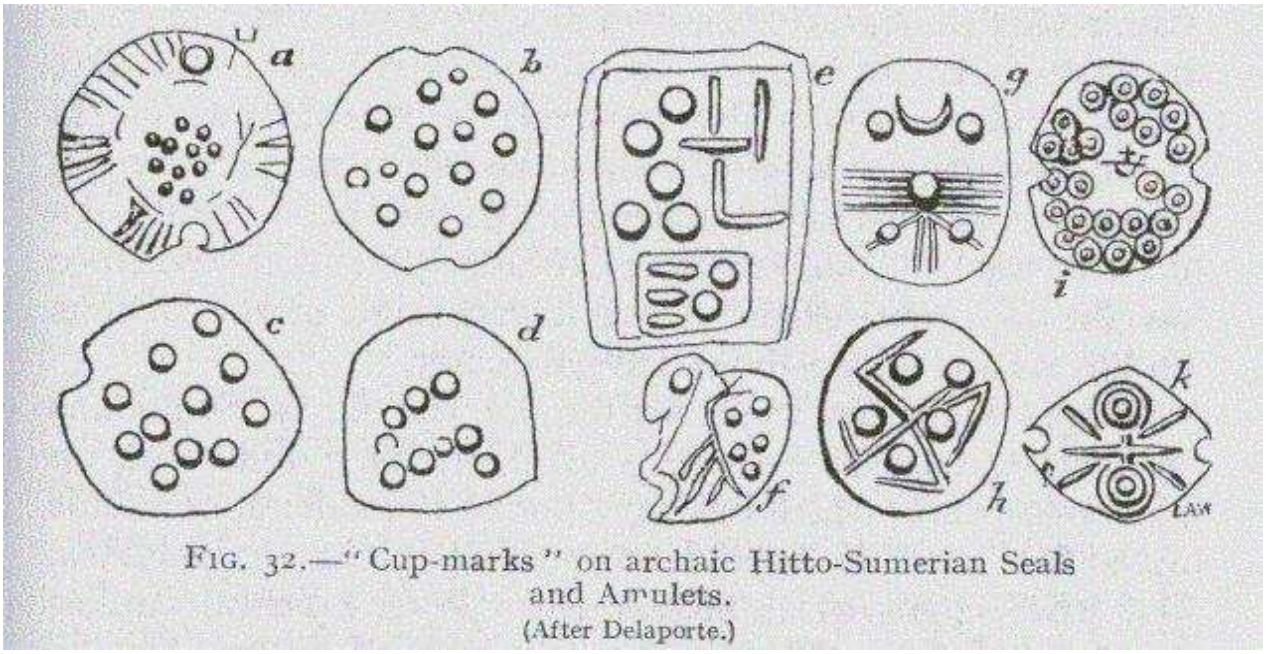


FIG. 32.—"Cup-marks" on archaic Hitto-Sumerian Seals and Amulets.
(After Delaporte.)

FIG. 32.-"Cup-marks" on archaic Hitto-Sumerian Seals and Amulets.
(After Delaporte.)
a. D.C.O.(L.) 4 pl. 1 from Tello, with concave "cup-marks."[1] b. Ib. pl. 16 from Susa, marks convex. c. Ib. pl. 23 from Susa. d. Ib. pl. 23. e. Ib. pl. 32. f. pl. 20, with concave marks. All from Susa. g. Ib. pl. 54. h. Ib. pl. 57 from Gaza. i. Ib. pl. 58, Gaza. k. Ib. pl. 58, Gaza.

Universal God and his angels amongst the Hitto-Sumerians.

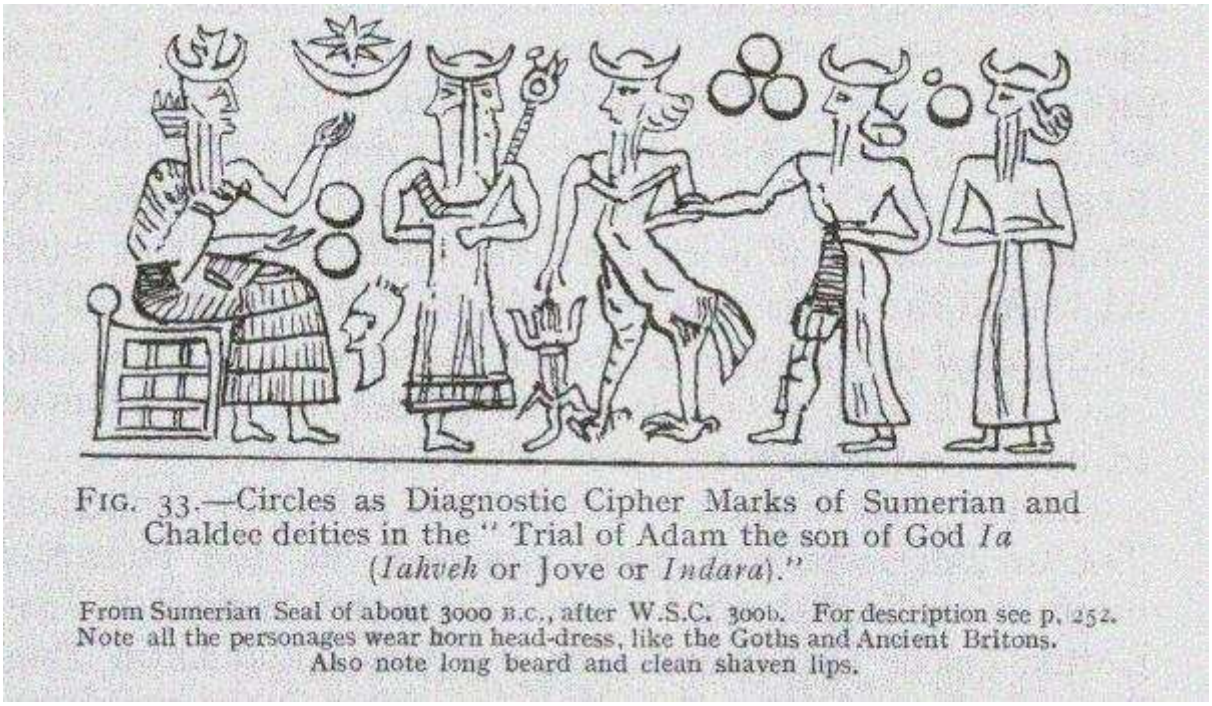


FIG. 33.—Circles as Diagnostic Cipher Marks of Sumerian and Chaldee deities in the "Trial of Adam the son of God *Ia* (*Iahveh* or Jove or *Indara*)."
From Sumerian Seal of about 3000 B.C., after W.S.C. 300b. For description see p. 252. Note all the personages wear horn head-dress, like the Goths and Ancient Britons. Also note long beard and clean shaven lips.

FIG. 33.-Circles as Diagnostic Cipher Marks of Sumerian and Chaldee deities in the "Trial of Adam the son of God Ia (Iahveh or Jove or Indara)."
From Sumerian Seal of about 3000 B.C., after W.S.C. 300b. For description see p. 252. Note all the personages wear horn head-dress, like the Goths and Ancient Britons. Also note long beard and clean shaven lips.

In order to understand the meaning and origin of the religious values attached by the Sumerians to the circles and their numbers, it is necessary to refer to the system of

1 Dr. Delaporte reports it is pierced by two holes, and on reverse is a buckle for attachment. This implies its use as a "button-amulet," like those found in Troy and Britain, also with similar lined Cross (see Chapter XX).

numeration invented and used by the Sumerians, which is admittedly the basis of our own modern system of numerical notation. All the more so is this necessary, as I find that many of the names of our numerals in English, and in the Aryan languages generally, are also derived from the Sumerian names for these numbers, although this fact has not hitherto been noticed. This, therefore, affords still further evidence for the Sumerian origin of the Aryans, and of the Britons and Scots and Anglo-Saxons in particular.

Simple numerals were written by the Early Sumerians by strokes, such as / for 1, // for 2, /// for 3 and so on up to 9[1] - a system which has survived in the Roman numerals up to IIII, and on the dials of modern clocks and watches. But when engraved on stones, these lower numeral strokes were at first formed by the easier process of drilling, by the jewelled drill worked by a bowstring fiddle, thus forming circular holes, O, the so-called "cups." The numeral One was called by the Sumerians Ana, Un or As, which is now seen to be the Sumerian origin of our English "One" (Scot Ane, Anglo-Sax. An, Old English Oon, Gothic Ein and Ains, Scand. Een, Greek Oinos, Lat. Unus, French Un); whilst As is now disclosed to be the Sumerian origin of our English "Ace" (Old English As, Greek Eis, Latin As, "unity"). And it is of great significance that this word As, which the Sumerians also used for "God" as "Unity," is the usual title As or Asa, for the Father-god, in the Gothic epics, the Eddas, which, as we have seen, are now believed to have been largely composed in Ancient Britain.

Similarly, the numeral "Two" was called by Sumerians Tab or Dab, which is now disclosed as the Sumerian origin of our English word "Two" (Scot and Anglo-Sax. Twa, Gothic Tva or Tvei, Scand. Tva, Tu, Greek and Latin Duo, Sanskrit Dva- B and V or W being often interchangeable dialectically, as we have seen. The Sumerian reading for "Three" is uncertain; but **the numeral "Four" reads Gar[2] and Ga-dur,[3] which thus equate with the Indo-**

1 Nine was also written by the Sumerians as "ten minus one," as it still survived in the Roman.
2 Br., 11943.
3 Br., 10015, and see below.

Persian *Car*, Latin Quatuor, Fr. Qatre, Sanskrit Catur, Gaelic Ceithov and our English *Quart* and Quarter). Six is As and in Akkad Sissu; Seven is Sissina (or "Six" plus "One") and *Sibi* in Akkad; and Eight is Ussu, which equates with the Breton Eich, Eiz[1] and fairly with the Sanskrit Asta and Scot and Gaelic Acht. And the Sumerian names of other numerals may also prove, on reexamination, to be more or less identical with the Aryan.

The occult values attached to certain numbers by the Sumerians, through ideas associated with particular numbers, was the origin of the mystical use of numbers in the ancient religions

of the East and Greece referred to by Herodotus and other writers, as current amongst the adepts in the mysteries of the Magians, Pythagoras, Eleusis, and later amongst the Gnostics, and surviving in some measure in religion to the present day. Thus "One" as "Unity" and "First," was secondarily defined by the Sumerians as "complete" and "perfect," and thus also represented "God, heaven and earth." **When formed by a circle or "cup-mark," it especially represented the Sun and Sun-god, who are also represented by a circle with a central dot in Egyptian hieroglyphs.** Different sizes of circles, and concentric circles, and semicircles or curved wedges had different numerical and mystical values attached to them as shown in the accompanying Figure[2]; and all of these forms and groups of

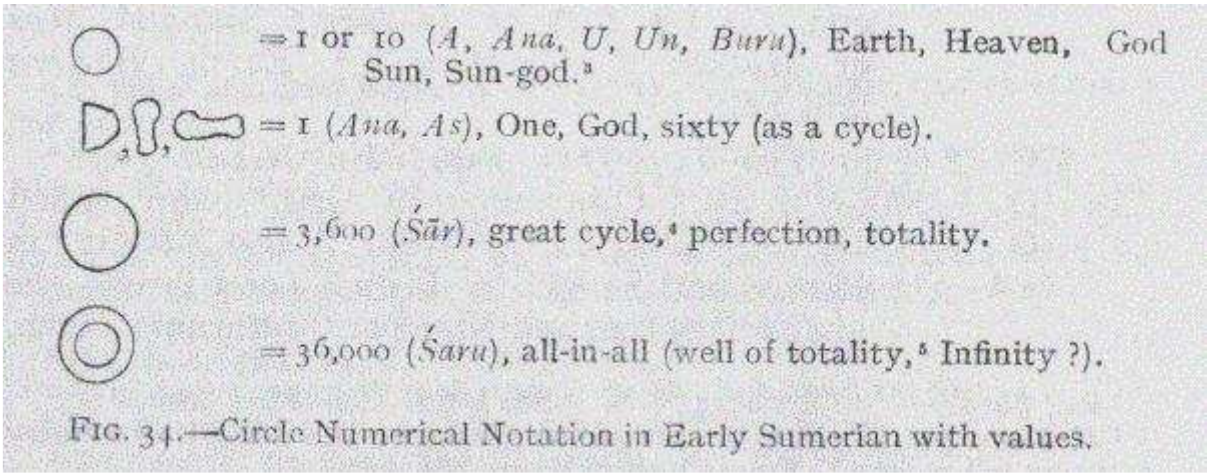

= 1 or 10 (A, Ana, U, Un, Buru), Earth, Heaven, God Sun, Sun-god.[3]
= 1 (Ana, As), One, God, sixty (as a cycle).
= 3,600 (Śār), great cycle,[4] perfection, totality.
= 36,000 (Śaru), all-in-all (well of totality,[5] Infinity ?).
FIG. 34.—Circle Numerical Notation in Early Sumerian with values.

FIG. 34.-Circle Numerical Notation in Early Sumerian with values.

1 G.D.B., 197.
2 This is based on researches of Thureau-Dangin. T.R.C., pp. 78 etc.
3 Br., 8631, etc.; as Earth, Br., 8689; as "That One," Br., 8765.
4 = 60 X 60.
5 Cp. B.B.W., p. 192, 364. *Sara* in Sanskrit also = a pool and sea, and well.

circles are found in the prehistoric "cup-marks" in the British Isles.

This early method of numerical notation by circles was especially used by the Sumerians in their religion to designate God, and different aspects of the godhead and Heaven, Earth and Death, and in the later polytheistic phase to distinguish a few different divinities, as we have seen in the sacred seal in Fig. 33. Thus, whilst the single circle, or numeral for one, was, like the sign of the rayed Sun itself, used to designate "God" (as First Cause), the Sun and Sun-god and latterly gods in general and Heaven, the higher numbers in definite groups of small circles designated different members of the godhead, &c., as recorded in the bilingual Sumero-Akkadian glossaries.

With the aid of these circle marks we are able to identify the Hitto-Sumerian god-names on the seals and tablets with the names of the leading Aryan gods of classic Greece and Rome, of the Indian Vedas, of the Gothic Eddas, and of the Ancient Britons, as inscribed on their pre-Roman coins and monuments, and not infrequently accompanied in the latter by the same groups of circle marks. In this table, for convenience of printing, an ordinary O type is used to represent the perfect circle of the originals.

O = 1 or 10 (A, Ana, As U, Un, etc.).
God[1] as Monad, Ana, "The One,"[2] Lord, Father-god I-a (or Bel), or In-duru,[3] Sun-god Mas or Mashtu ("Hor-Mazd").[4] Earth, Heaven and Sun.

OO = 2 or 20 (Tab, Tap, Dab, Man, Min,[5] Nis).

or O Sun-god as "Companion of God," also called
O Buzur,[6] Ra[7] or Zal[8] (= "Sol"), also Nas-atya in Hittite and Sanskrit. Is dual-or 2-faced-the visible Day Sun and Night or "returning" Sun,

---

1 Br., 8688.
2 Br. 8654. 3 See later. 4 See later.
5 Min was possibly used in Britain as synonym, in view of the nursery counting out rhyme, "Eeny, Meeny, Mainy, Mo," etc.
6 Br. 9944. Buz is described as the "Gid" or Serpent Cad-uceus holder, which accounts for the 2 serpents figured on rod of Sun-god and below the Sun on some Sumerian seals and on Egyptian figures of the Sun and on rod of Mercury.
7 B.B.W., No. 337, 6, 8, 56; and Langdon, J.R.A.S., 1921, 573.
8 Br., 7777.

---

and origin of Dioscorides. Frequent on Briton monuments and coins.[1]

OOO = 3 or 30 (Es, Ushu)
Moon, Moon-god Sin. Also(?) Death (Bat or Mattu)[2] and Earth (Matu), Sib[3] or Batu[4] or "Fate" =
The Three Sybils or Fates.

OOOO = 4 or 40 (Gar[5] Gadur[6], Nin, Madur).[7]
or OO Mother Goddess Ga-aa[8](=Gaia) or Ma-a[9](=Maia,
OO Maya or May) and numerically = "Four" (quarters), "Totality" and "Multitude."[10]

OOO = 5 or 50 (Ia, Ninni, Tas-ia).
OO Archangel messenger Ta's-ia,[11] Ta's or Tesu(b), "man-god of Induru,"[12] "Son of the Sun," "Son of Ia" (Mero-Dach or "Mar-duk," "Illil,"[13] Adar").
Also his temple.[14]

OOO = 6 or 60 (As, Akkad Sissat).
OOO Sea-storm god or spirit, Mer, Muru or Marutu (Akkad Ramman,[15] Adad and Sanskrit Maruta).

OOOO = 7 or 70 (Sissu, Imin, Akkad Siba).
OOO "Field of Tas"[16]
Capital city. (=?Himin or "Heaven" of Goths and "7th Heaven"?).[17]

OOOO = 8 or 80 (Ussa).
OOOO "Field of Ts'[18] [8 was number of Dionysos].[19]

OOOOO = 9 or 90 (Ilim).
OOOO "He-Goat."[20] God Elim[21]

(Bel, "En-Sakh" or "En-Lil" or Dara ?)
[9 was number of Prometheus].[22]

---

1 Is judge and chief heavenly witness seeing all things; and chief oracle and oath god.
2 Signs Br., 9971, read Ma-tu preferably to Ba-tu, thus equating with Akkad Matu, Mutu, "die, death," and Aryan Pali Mato, Indo-Persian Mat, "Death." This is confirmed by its Akkad synonym Mutitu = "Condition of Death" (cp. M.D., 619); and a defaced Sumerian word for "Death" in glossary is spelt Ma. . (P.S.L., 110), presumably "Matu."
3 Br. 8194; M.D., 1065.
4 Br., 9993 and 8197.
5 Br., 10014 and 11943.
6 Br., 10015.
7 Ibid, 10015, wrongly read "Ea," cp. Br., 5414 and 11319.
8 Ib., 10015 and 5412.
9 Ib., 5414.
10 Br., 10024.
11 Br., 10038, for signs, and Br., 11253, etc., for values.
12 Br., 10038.
13 Br., 10037.
14 T.C.R., 517.
15 Br., 12198.
16 Br., 10050.
17 On Im = "Heaven," cp. Br., 2241. Pleiades are not in the list.
18 Br., 10053.
19 W. Westcott, Numbers and Occult Power, 83.
20 Br., 8884. M.D., 271; also "Gazelle" and "Chamois" (S.H.L., 283 and 533).
21 Br., 8883.
22 Westcott, 85.

O = 3600 (Sar, Di)
"Perfect, complete, Goodness." God Ana ("The One").[1] **Sun-god Sur (Asur or Bil).**[2]
Highest Judge (Di)[3] Heaven, Paradise.[4]

O [**O** with inner circle] = 36,000 (Saru, Infinity).

OO = (Ia) God, Ia or Induru (Indara.)[5]

We thus find that the Father-god. of the Sumerians (and of the Hitto-Phoenicians), whose earliest-known name, as recorded on the Udug trophy Bowl of the fourth millennium B.C., is "Zagg" (or Za-ga-ga, which, with the soft g gives us the original of "Zeus," the Dyaus and Sakka of the Vedas and Pali, and the "Father Sig" or Ygg of the Gothic Eddas) is recorded by the single-circle sign as having the equivalent of Ia or Bel, thus giving us the Aryan original of "Iah" (or "Jehovah") of the Hebrews, and the "Father Ju (or Ju-piter)" or Jove of the Romans.

This title of Ia (or "Jove") for the Father-god (Bel), as represented by the single circle, is defined as meaning "God of the House of the Waters," which is seen to disclose the Sumerian source of the conception of Jove as "Jupiter Pluvius" of the Romans. This special aspect and function of the Father-god was obviously conditioned by the popular need of the Early Aryans in their settled agricultural life for timely rain and irrigation, with water for their flocks and herds, as well as their seafaring life. We therefore find him often represented in the sacred seals of the Sumerians and Hittites, from about 4000 B.C. onwards, as holding the vase or

vases of "Life-giving Waters," which are seen issuing from his vase, and which he as "The Living God" bestows upon his votaries (see Fig. 35).[6]

This beautiful conception of the bountiful Father-god by our Early Aryan ancestors, and authors of the cup-mark inscriptions, at so very remote a period, which is preserved in their sacred seals as well as in the contemporary inscribed tablets, renders it desirable here to draw attention to the vast treasure-house of authentic early history of our ancestors which is conserved in these sacred seals of the Sumerians,

---

1 Br. 8213.
2 Br., 8209 and 8212 and on *Bil*, see later.
3 Br., 8201.
4 Br., 8219.

5 Br. 8272.
6 See f.n. 2, p. 246.

Hittites, Phoenicians, and Kassi and other Babylonians, in order to understand aright the cup-mark inscriptions and symbols on the "prehistoric" Briton monuments and Briton coins and the deity who is therein invoked. Many thousands of the actual original seals of the Early Aryan kings, high-priests, nobles and officials, and many of them inscribed, have fortunately been preserved to us down through the ages. They form a vast picture-gallery of authentic facts, vividly portraying, not only the religious beliefs and ideals of our Aryan ancestors, and their conception of God and the Future

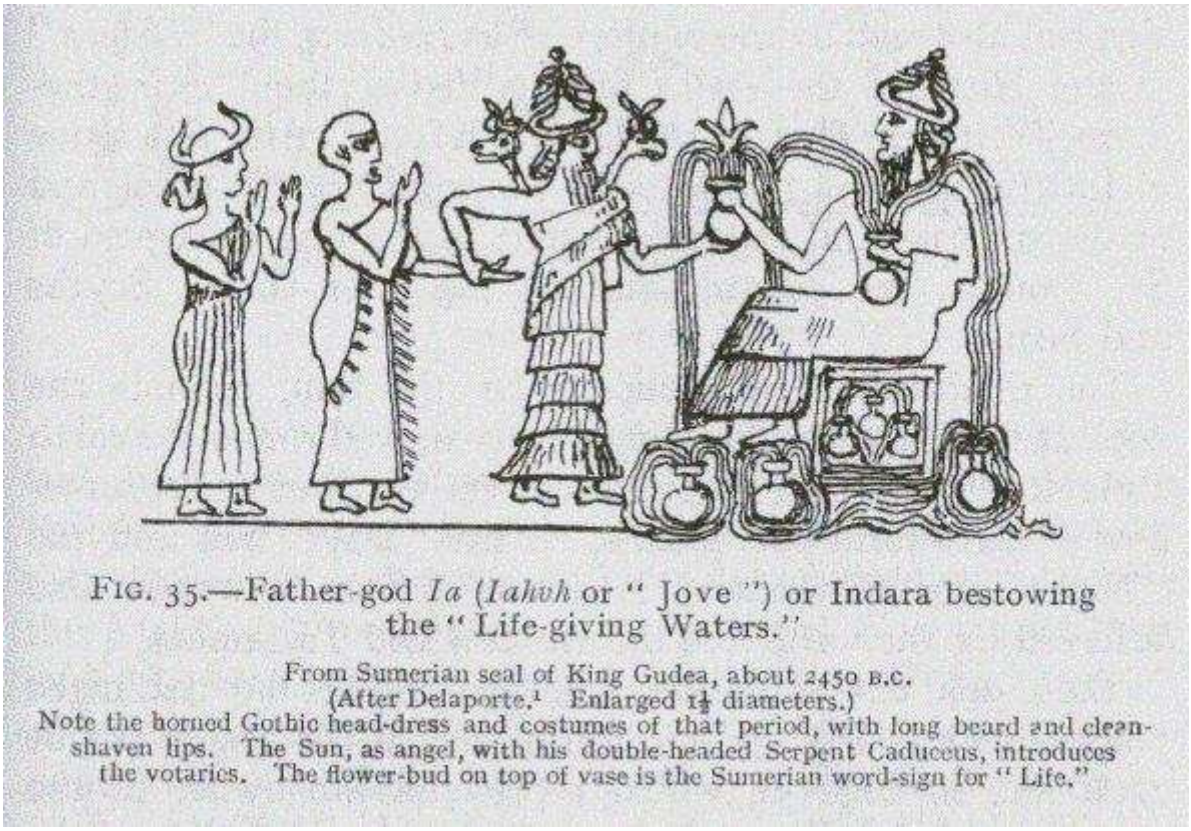


FIG. 35.—Father-god *Ia* (*Iahvh* or "Jove") or Indara bestowing the "Life-giving Waters."

From Sumerian seal of King Gudea, about 2450 B.C.
(After Delaporte.[1] Enlarged 1½ diameters.)
Note the horned Gothic head-dress and costumes of that period, with long beard and clean-shaven lips. The Sun, as angel, with his double-headed Serpent Caduceus, introduces the votaries. The flower-bud on top of vase is the Sumerian word-sign for "Life."

FIG. 35.-Father-god Ia (Iahvh or "Jove") or Indara bestowing the "Life-giving Waters."

From Sumerian seal of King Gudea, about 2450 B.C.
(After Delaporte.[1] Enlarged 1 1/2 diameters.)
Note the horned Gothic head-dress and costumes of that period, with long beard and clean-shaven lips. The Sun, as angel, with his double-headed Serpent Caduceus, introduces the votaries. The flower-bud on top of vase is the Sumerian word-sign for "Life."

Life, but also preserve the contemporary portraits of early Aryan kings, queens, priests and people, the details of their dress and the high aesthetic feeling and civilization of those early periods. And the very highly naturalistic art and technique displayed in the drawing is all the more remarkable when it is remembered that the drawing is on such a minute scale and delicately engraved on hard jewel stones.

These seals and their contemporary tablet-records disclose the important fact that the Aryan Father-god (Bel) was already imagined in human form, and on the model of a

---

1 D.C.O.(L).I. By permission of Librairie Hachette; and cp. W.S.C., 368a and 650.

---

beneficent earthly king so early as about 4000 B.C. He is of fine Aryan type (see Figs. 33, 35, etc.), with Gothic horned chaplet, richly robed, and usually enthroned beside the Sun. This was evidently also the conception of the Universal God by our Aryan ancestors, even when the more idealistic of them refrained from making his graven image, and figured him merely by the simple circle of "Unity" and "Perfection," as engraved on many Hitto-Sumerian seals and on the cup-mark inscriptions in prehistoric Britain.

Although calling him "I-a" (or Jove), that same word-sign was also read by the Sumerians as In-duru, the "Indara" of the Hittites, the Indra of the Vedas, the "Indri-the-divine" title of Thor in the Gothic Eddas. And this name of Indara, we shall find later, is the source of the name and of the supernatural miraculous part of the Church legend of St. Andrew, the patron saint of the later Goths, Scyths and Scots.

The dual circles or "cups" for the Sun, connote the ancient idea that the Sun apparently moved round the earth and returned East for sunrise under the earth or ocean somehow so as to form two phases, as the "Day" Sun and the "Night" (or submarine "returning") Sun- a notion also believed by the writers of the Hebrew Old Testament.

These dual circles for the Sun, denoting his day and night phases, seen in Fig. 33, are again seen in the seal of about 2400 B.C. in Fig. 36, which represents the owner of the votive seal being introduced by the archangel Tasia[1] to the Resurrecting Sun-god (two-headed as before) emerging on the East (or left hand) from the waters of the Deep (and behind him the swimming "Fish-god" of the Deep), wherein the Sun-god's name is written Ra or Zal, inscribed immediately underneath the two circles.[2] These names for him now disclose the Sumerian source of the Egyptian Ra

---

1 See later.
2 The other name in panel to left, immediately under the head of the "Fish-god" of the Deep, reads A-a, and is defined as "God of the Water Vase of the Uku (? Achaia) people" (Br. 10692), and appears to represent the Sun-god's father Ia, the Creator, resurrecting from the Deep, or his "House of the Waters"-the Spirit of God moving

upon the face of the Waters. "Indra loves the waters" (R.V. 10. 111. 10). "Indra lets loose the Waters for the benefit of mankind." (R.V. 1. 57. 6 etc., 4. 19. 8 etc.).

---

and Sanskrit Ra-vi (or "Rover") name for that luminary and its presiding "deity." **Whilst Zal discloses the Sumerian source of the Gothic, Latin and Old English "Sol."**

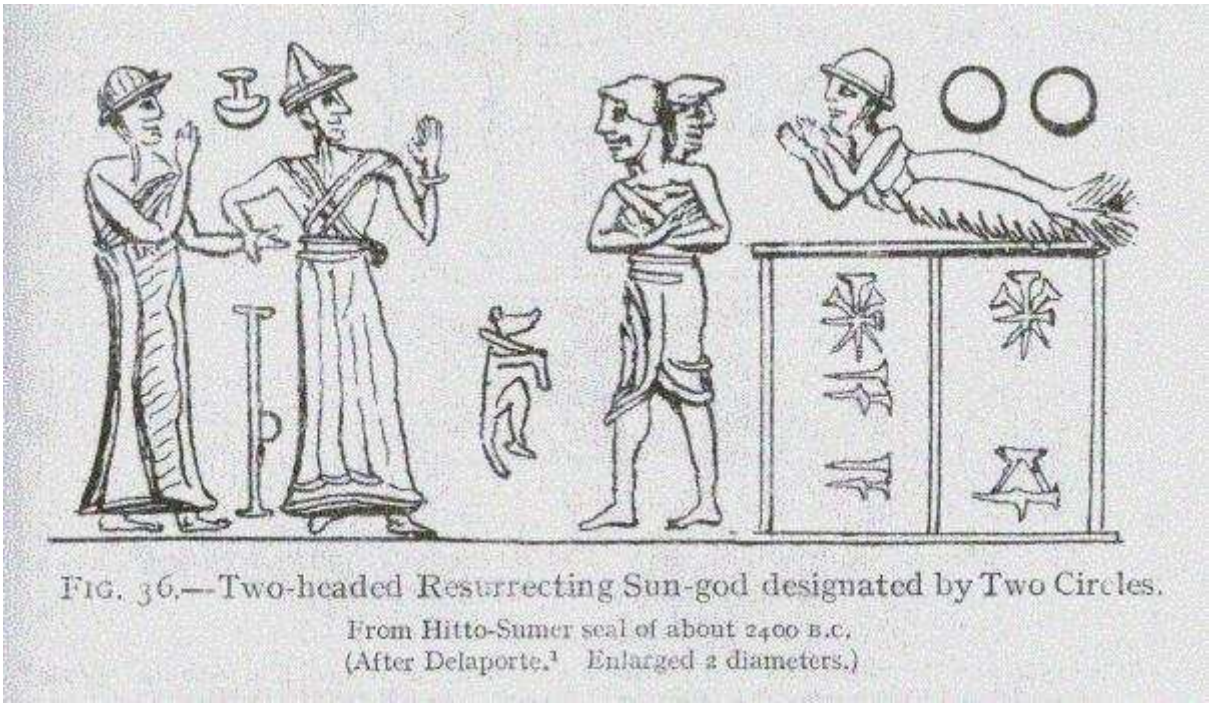


FIG. 36.—Two-headed Resurrecting Sun-god designated by Two Circles.
From Hitto-Sumer seal of about 2400 B.C.
(After Delaporte.[1] Enlarged 2 diameters.)

FIG. 36.-Two-headed Resurrecting Sun-god designated by Two Circles.
From Hitto-Sumer seal of about 2400 B.C.
(After Delaporte.[1] Enlarged 2 diameters.)

This dual please of the Sun's apparent progress westwards and back again eastwards was familiar to the Ancient Britons and Scots, as seen in the numerous prehistoric rock and other sculptures, and in Early Briton coins, where the Night or "returning" Sun is figured as a second disc, joined by bars to the Day Sun (as the so-called "Spectacles" of Scottish archeologists, Figs. in next chapter), or as a double Spiral, with the Night Sun figured as a Spiral in the reversed or "returning" direction (see Figs. 38 &c.). It is also similarly figured in Hittite seals and on Phoenician sacred vases from the Levant, Crete and the AEgean, both as the conjoined double disc (see Fig. 37 &c.), and as the double Spiral with the second reversed or "returning"; and this latter is sometimes shown in both the Hittite and Ancient Briton and Scot representations, as entering the Gates of Night (see Figs. 37 and 38), wherein the gates have the same latticed pattern, and it is also to be noted that, *in these Irish Scot Prehistoric sculptures, the Sun is represented by two cup-marks, as in the Hitto-Sumerian.* This again evidences

---

1 D.C.O.(L.) No. 251, pl. 76.

---

the Hittite origin of the Britons and Scots, and their common symbolism.

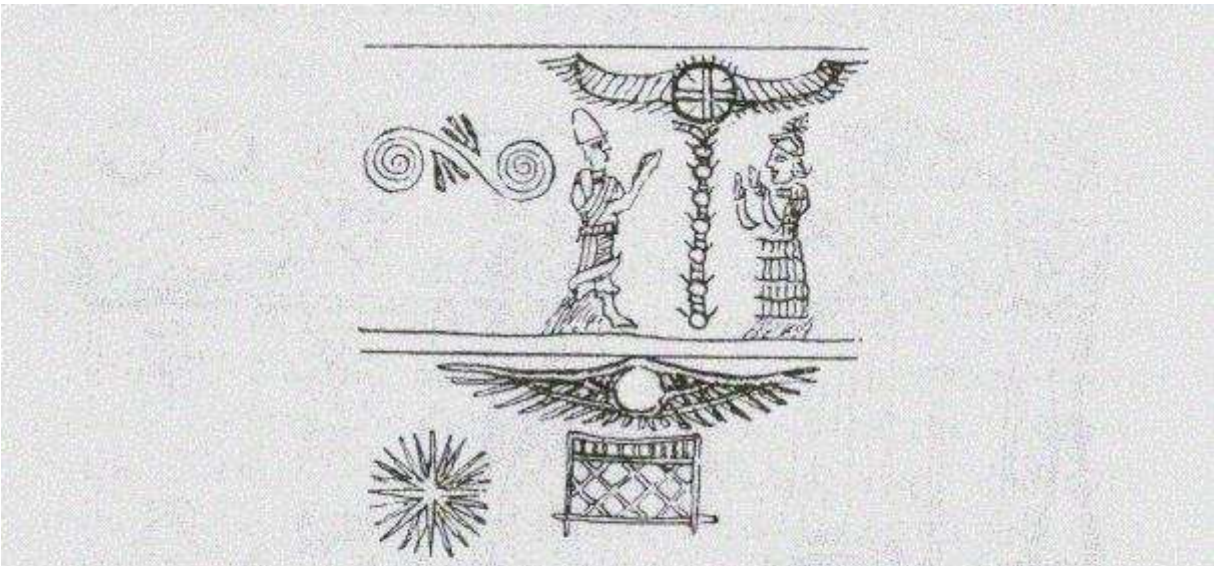


FIG. 37.—"Returning" or "Resurrecting" Sun entering the Gates of Night on Hittite seals.
(After Ward.)[1]
Note in top Seal the Night Sun as Reversed Spiral, and the Winged Sun with its "Celtic" Cross, above a pillar of 7 fruits (=? 7 days of week or 7 circles of Heaven).

The triad of circles representing both 3 and 30, designates the Moon, presumably from its three phases of waxing, waning and dark, and also its lunar month of 30 days; and they also appear to be defined as "Death" (Bat, i.e., "Fate.") And the triad means "Fate," named Sib (literally "the speaker" or sooth-sayer),[2] thus disclosing the Sumerian origin of our word "Sibyl" and of "The Three Fates" and the "Three Witches" in Macbeth - a vestige of the matriarchist Cult.[3] And the "Seer of the Fates" is called Bat, thus showing the Sumerian source of our English words "Fate" and "Fat-al." It also means "Earth." As "Death," see Fig. 40.

The four-fold circles designate "Totality" (from the four quarters ?), also the Mother Goddess, "Ma-a," thus disclosing the Sumerian source of the Earth Mother's name

1 W.S.C., 863, 1100.
2 Another definition of Sib or Zib is "One who cuts or measures off Fate" (B.B.W., 191), which thus literally equates with the functions of the Three Fate Sisters of the classic Greeks, and discloses their Sumerian origin.
3 Hecate, the queen of Hell, was 3-faced.

as Maia of the Greeks, Mahi and Maya of the Vedas and Indian epics, and the "goddess Queen May" of the Britons, and the source of our English "Ma" for "Mother," whilst she was

also called "Ma-dur," now disclosed as the Sumerian source of our English "Mother." Her name also reads "Ga-a," the Sumerian source of her alternative Greek title of "Gaia."

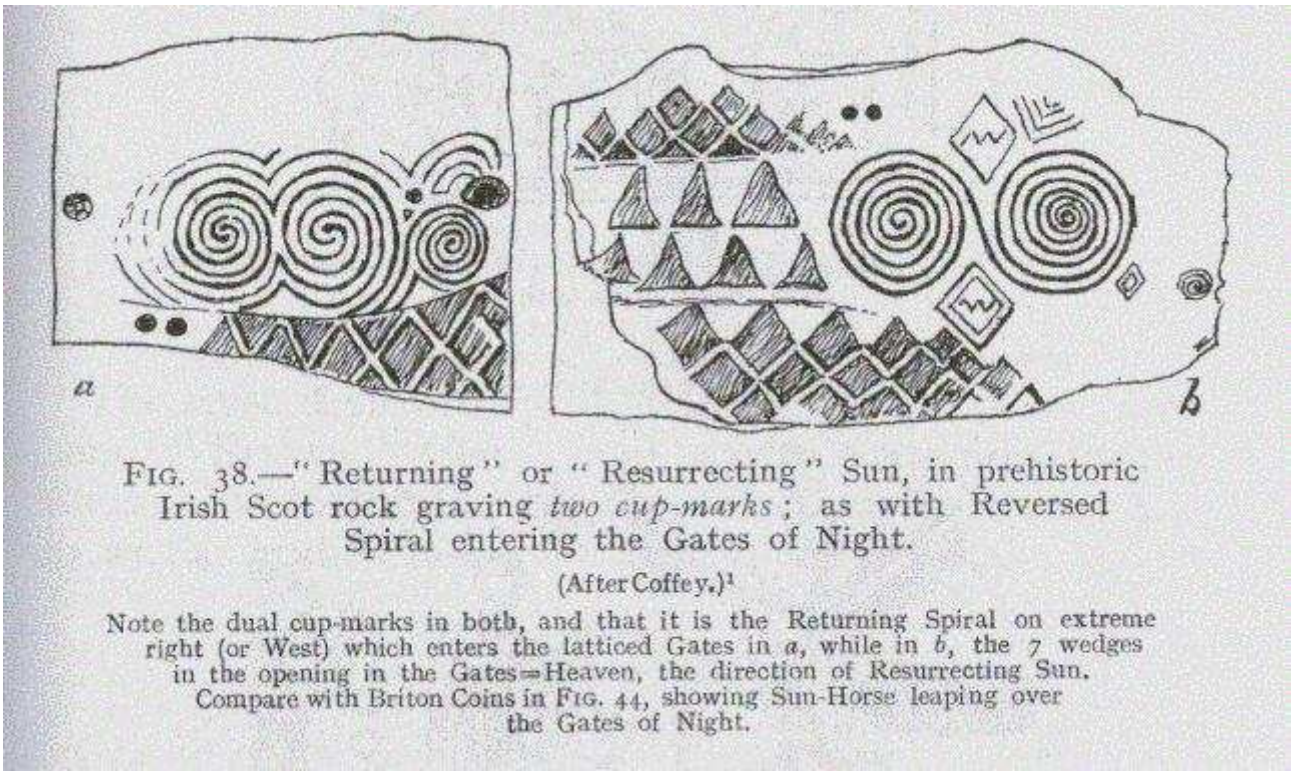


FIG. 38.—"Returning" or "Resurrecting" Sun, in prehistoric Irish Scot rock graving *two cup-marks*; as with Reversed Spiral entering the Gates of Night.

(After Coffey.)[1]

Note the dual cup-marks in both, and that it is the Returning Spiral on extreme right (or West) which enters the latticed Gates in *a*, while in *b*, the 7 wedges in the opening in the Gates=Heaven, the direction of Resurrecting Sun. Compare with Briton Coins in FIG. 44, showing Sun-Horse leaping over the Gates of Night.

FIG. 38.-"Returning" or "Resurrecting" Sun, in prehistoric Irish Scot rock graving two cup-marks; as with Reversed Spiral entering the Gates of Night.
(After Coffey.)[1]
Note the dual cup-marks in both and that it is the Returning Spiral on extreme right (or West) which enters the latticed Gates in a, while in b, the 7 wedges in the opening in the Gates = Heaven, the direction of Resurrecting Sun.
Compare with Briton Coins in Fig. 44, showing Sun-Horse leaping over the Gates of Night.

The pentad group of circles designated the archangel of God, Tas-ia, Tasup of the Hittites and Da up Mikal of the later Phoenicians (who, we shall find, is the Archangel Michael of the Gentiles). **His name Tasia, we shall find also, occurs freely in the Aryan titles of archangels in the Gothic Eddas (Thiazi), in the Vedas (Daxa, etc.), on Greco-Phoenician coins (as Tkz, Dzs, etc.), feminized by the later polytheistic Greeks into Tyche, and on the coins and monuments of the Ancient Britons (as Tasc, Tascio, etc.), and also usually associated in the Briton coins with the pentad group of circle marks, as we shall see later on.**

He is represented sometimes by the pentad of circles (see Fig. 39), but usually in human form (as we shall see), and sometimes winged (see Fig. 40, etc., and numerous specimens

1 C.N.G., Fig. 24, from tumulus at Tara.

on Phoenician Coins, and on Early Briton monuments and coins, figured in next chapters).

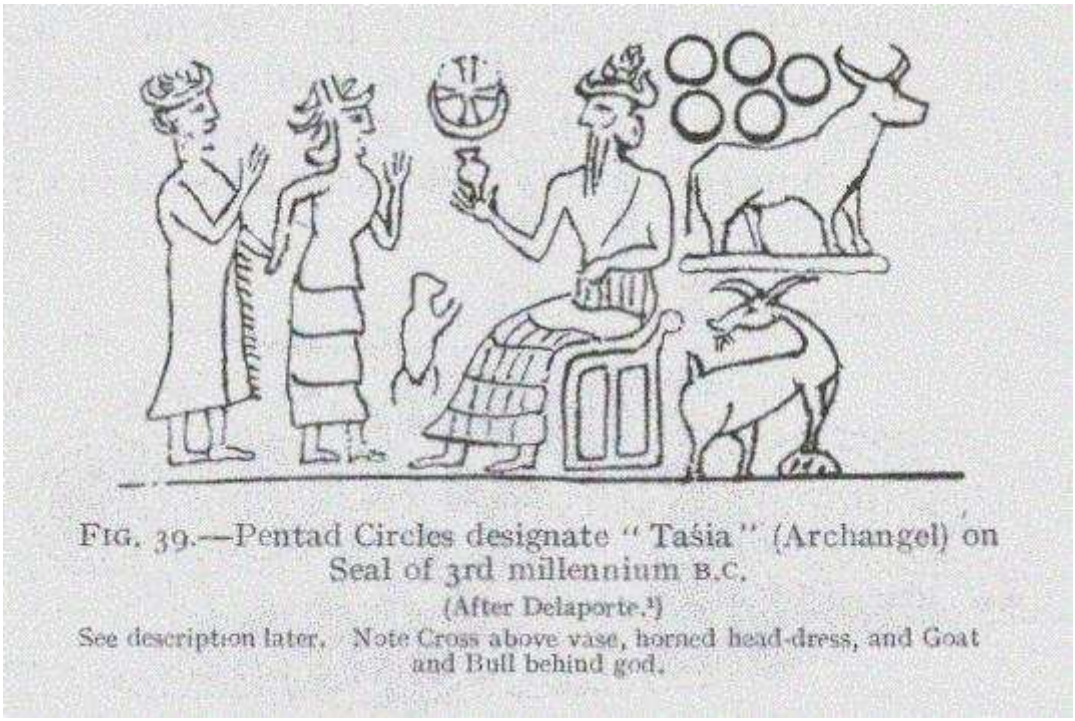


FIG. 39.—Pentad Circles designate "Taśia" (Archangel) on Seal of 3rd millennium B.C.
(After Delaporte.[1])
See description later. Note Cross above vase, horned head-dress, and Goat and Bull behind god.

FIG. 39.-Pentad Circles designate "Tasia" (Archangel) on Seal of 3rd millennium B.C.
(After Delaporte[1])
See description later. Note Cross above vase, horned head-dress, and Goat and Bull behind god.

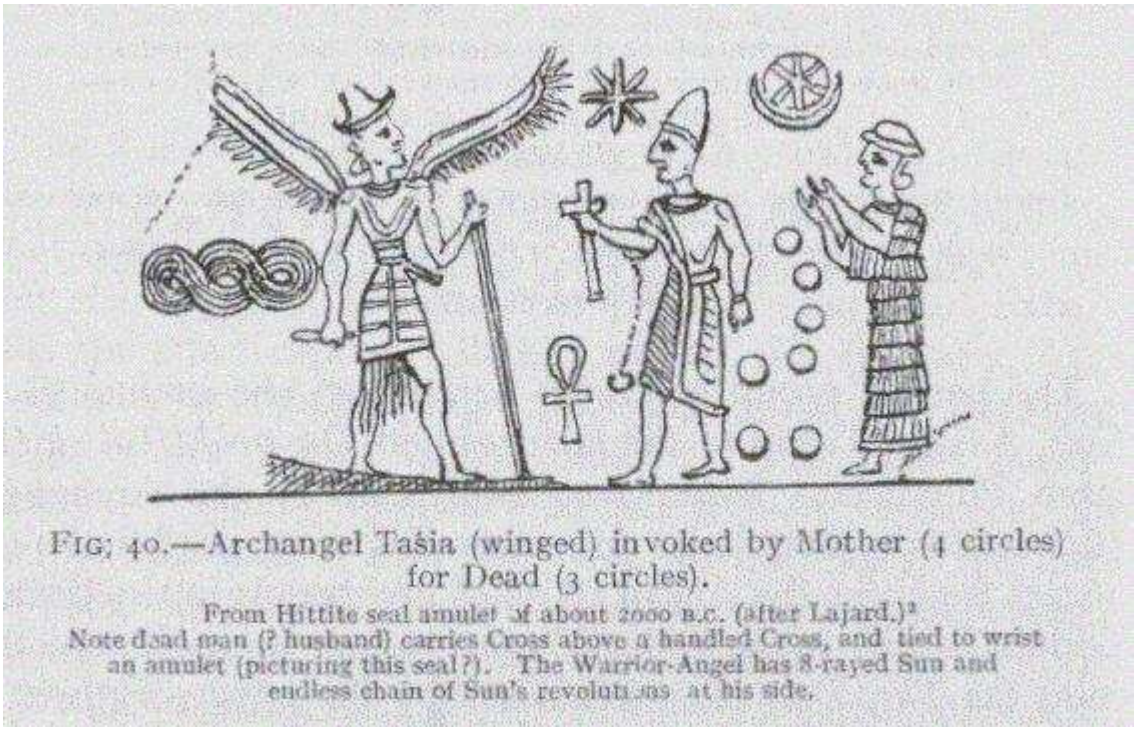


FIG. 40.—Archangel Taśia (winged) invoked by Mother (4 circles) for Dead (3 circles).
From Hittite seal amulet of about 2000 B.C. (after Lajard.)[2]
Note dead man (? husband) carries Cross above a handled Cross, and tied to wrist an amulet (picturing this seal?). The Warrior-Angel has 8-rayed Sun and endless chain of Sun's revolutions at his side.

FIG. 40.-Archangel Tasia (winged) involved by Mother (4 circles) for Dead (3 circles).
From Hittite seal amulet of about 2000 B.C. (alter Lajard.)[2]
Note dead man (? husband) carries Cross above a handled Cross, and tied to wrist an amulet (picturing this seal?). The Warrior-Angel has 8-rayed Sun and endless chain of Sun's revolutions at his side.

That his name was spelt "Tas" by the Phoenicians and Sumerians is evident, amongst other proofs cited later, by the Early Phoenician seal here figured (Fig. 41). This spells his name "Ta-as," in which the Sumerian word-sign of the right hand = Ta, and the six circles have their ordinary Sumerian phonetic value of As. He is here accompanied

1 D.C.O.(L.), pl. 125, 1.
2 Lajard, Culte de Mithra, 354, and W.S.C., 873.

as is very usual, by the Sun-bird (Phoenix), Sun-fish, and Goat (which latter we shall find is a rebus for "Goth") his votaries.

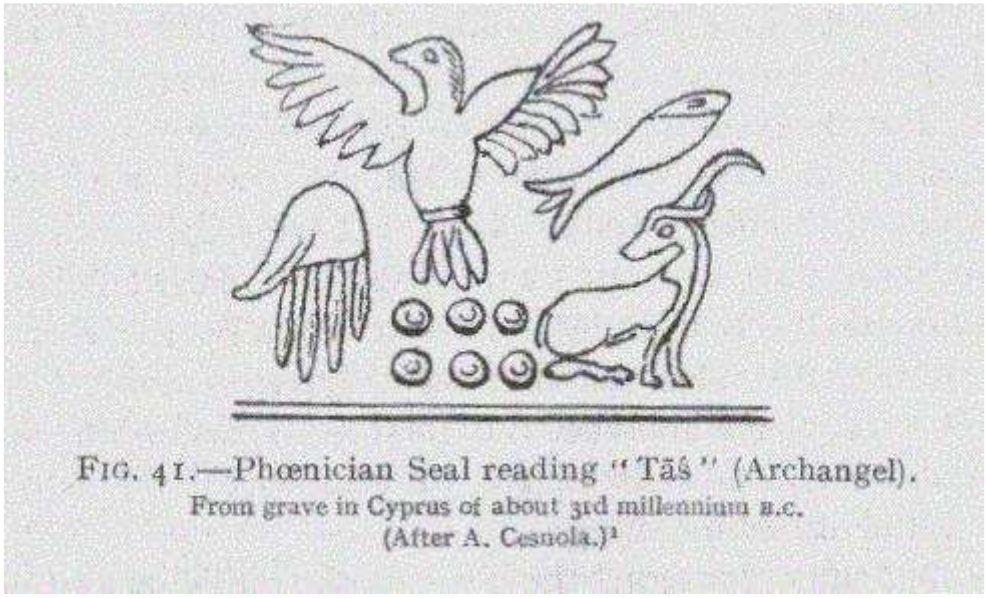


FIG. 41.-Phoenician Seal reading "Tas" (Archangel).
From grave in Cyprus of about 3rd millennium BC.
(After A. Cesnola.)[1]

The seven-circle or heptad group designated, as we have seen, "Heaven" (Imin), and occurs frequently in the Sumerian and Hitto-Phoenician seals and amulets (see Fig. 42), as well as in the cup-marked inscriptions in Britain.

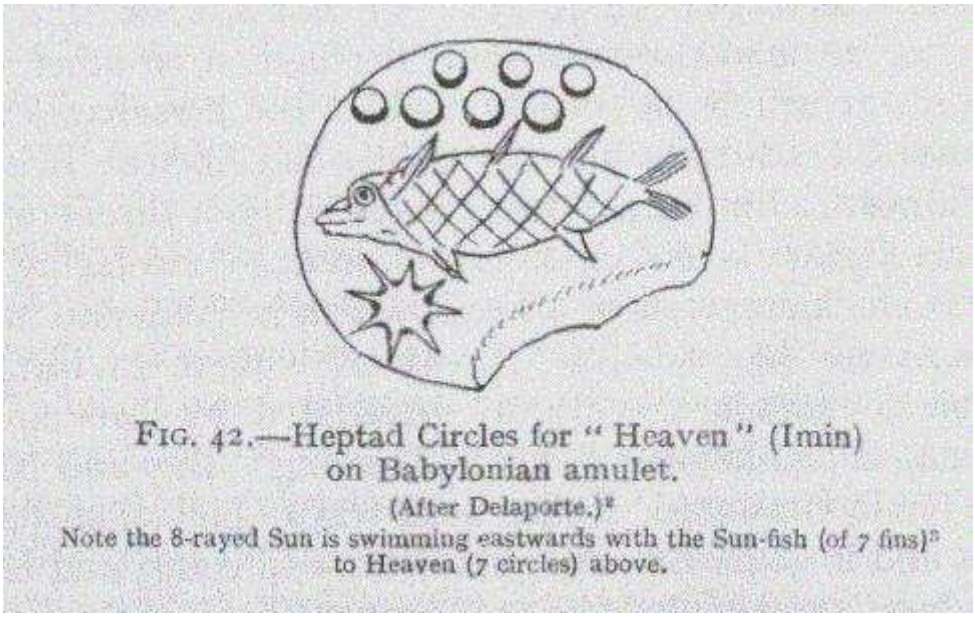


FIG. 42.—Heptad Circles for "Heaven" (Imin)
on Babylonian amulet.
(After Delaporte.)[2]
Note the 8-rayed Sun is swimming eastwards with the Sun-fish (of 7 fins)[3]
to Heaven (7 circles) above.

FIG. 42.-Heptad Circles for "Heaven" (Imin) on Babylonian amulet.

(After Delaporte.)[2]
Note the 8-rayed Sun is swimming eastwards with the Sun-fish (of 7 fins)[3] to Heaven (7 circles) above.

The nonad circle group designates the title of the Fathergod Bil or Indara as the "He-Goat" (Iilim), the totem or mascot of the Khatti or Getae Goths-the sacred Goat of the Cymri. And the He-Goat is a frequent associate of Thor or Indri-the-divine in the Gothic Eddas.

1 Cyprus, pl. 33, 24, and W.S.C., 1189.
2 D.C.O. (L), pl. 91, 1, No. 617, on a sapphire.
3 Cp. S.H.L. 482.

It will also be seen, in scanning the circle key-list in the table, that the first or single circle, or cup-mark, title for God, Ia or Jove, or "The One God," has the value A (i.e., the Greek Alpha): whilst the last title for Him is the large double O (i.e., the Greek O-mega-a name now seen to be also derived from the Sumerian Makh, "Great," and surviving in the Scottish "Muckle" and our English "Much" and "Magnitude," etc.). It thus appears that the Early Sumerians and our own "pagan" Ancient Briton ancestors called the Father-God Ia or Jove by the very same title as God is called in the Apocalypse, namely "Alpha and O-mega, the First and the Last." Thus, while finding the essentially Gentile origin of that title, we also gain its original inner meaning.

Having thus recovered the keys to the religious and occult values of the circles or "cup-marks" in Sumerian, we are now able, through these keys, to identify for the first time with precision the respective images of God and his angels, or minor divinities, figured on the sacred seals of the Hitto-Sumerians, as in Fig. 33, p. 239. In that seal, of which ten other specimens of the same scene are figured on other seals by Ward,[1] it will be noticed that all of the personages wear the horned head-dress, like the Goths and Ancient Britons. The Father-God in human form is seated on a throne under the 8-rayed Sun, below which is a crescent;[2] and facing him below is the hieroglyph of a head, which in Sumerian is the word-sign for his title of "Creator."[3] Next to him, as "Witness," stands the official designated by two circles, the Sun-god (see key-list)-the "all-seeing" Day and Night Sun. He is two-faced, facing both ways, Janus-like (as in Hittite and in some Briton monuments and coins) and bears the Caduceus rod (called Gid or "Serpent rod" in Sumerian, thus disclosing the Sumerian origin of the name "Caduceus") which is topped by the double Sun-circle with two subject Serpents of Death and Darkness attached-disclosing the Sumerian origin of the two Serpents attached to the Sun's

1 W.S.C., 291-300.
2 The crescent is absent in No. 295.
3 Br., 9112-4. That he is Ia or Indara is evidenced by his being figured in many seals of this scene with the spouting waters, as in Fig. 35.

disc in Egyptian. The prisoner as a "Bird-man"-by his lower parts of the tail and feet of a chicken, and the young puppy which he holds-is designated by these Sumerian hieroglyphs as "The Son Adamu (or Adam),"[1] who gives his name to this famous Chaldean epic scene. His accuser, marked by 3 circles, is the Moon-god of Darkness and Death (see key-list); and the

outer official is marked by a circle with a dot to its left top, which is the Sumerian word-sign for "A Spirit of Heaven."[2]

Our key-list to this Circle script of the Sumerians thus discloses that the scene engraved on this sacred Sumerian seal is the famous trial scene in the Chaldean epic of "How Adam broke the Wing of the Stormy South Wind"-an epic of which several copies have been unearthed in Babylonia in cuneiform tablets.[3] This epic relates that "Adam, the Son of God Ia" was overturned with his boat in the sea by the stormy South Wind, and that he retaliated by "breaking the wing" of the stormy South Wind, and was arraigned before his Father-God for trial for this audacity. It is, I find, a poetic version of the epoch-making invention of sails for sea-craft by the early Hittite historical king who is called in the still extant cuneiform documents of the third millennium B.C. "Adam(u) the Son of God," and a version of the same story is preserved in our Gothic Eddas.

This key-list will now, moreover, be found to apply equally well to the many other Hitto-Babylonian seals[4] containing diagnostic circle-marks for divinities, as well as those in which the circles represent the divinities without figured representations. It also explains for the first time the cup-markings on the numerous "whorls" unearthed at Troy, the old capital of the Hittites, and now discovered to be amulets; and it explains the corresponding circles on the ancient Briton coins (as figured later), and the cup-markings of prehistoric Britain.

The Trojan cup-marks on the amulets (see Fig. 31), now

---

1 Br., 9075.
2 Ner, Akkad "Arau-Naki," Br., 10149.
3 H. Winckler, Die Thon-tafeln v. El Amarna, 166, a and b, and E. T. Harper, Beit.z. Assry., 2,418 f.; and partly translated with text in L. King, First Steps in Assyrian, 215, etc.
4 Figured in W.S.C.

---

deciphered by means of the hitherto unnoticed Sumerian writing of about 3000 B.C. associated with them[1] confirm and establish the Sumerian origin of these cup-markings, and extend our knowledge of their meaning and use. They are found in Troy solely with the Sun-cult, and associated with the same solar symbols and Crosses as are the circles on the coins and monuments of the Ancient Britons (see Figs. later)-who, by their own tradition, came from Troy.

The Sumerian writing on the Trojan amulets is in the archaic script which is found on the earliest sacred Sumerian seals and tablets of about 4000-3000 B.C. And it discovers unequivocally that *these cup-marks with their associated True Crosses and Swastikas are Prayers to the One God for resurrection from the dead, "like the Sun" in its supposed resurrection from the nether regions of Death and Darkness.* This now explains why in Babylonia sacred seals, in series with these, were found attached to the wrists of skeletons in tombs,[2] and why the seals from Cyprus, which frequently contain these circles, single and in groups, were found almost exclusively in Phoenician tombs of the Copper-Bronze Age;[3] and why, in Britain, the cup-markings are mainly found on sepulchral dolmens and on stones in funereal barrows.

The cups on these Trojan amulets (see Fig. 31, p. 238), and reduced sometimes to dots on the smaller ones, it will be noticed, are arranged sometimes single (1 = God, The One), but usually in groups of 2 (= The Sun), 3 (= Earth or Death), 5 (= Archangel Tas or "Teshub Mikal," who, we shall see, is the Archangel "Michael"); whilst 7 (Heaven) and 4 (Mother, quarters or "multitude") are also not infrequent. The Crosses figured are in the form of the True Cross in elongated form (which is seen in a in the Figure to spring from the rayed Sun) or equal-rayed of St. George's Cross shape (d and g) or as Swastikas (straight-footed c, e, f, etc., or curved-footed a, b). And it is significant that these early

---

1 In attempts hitherto at deciphering the writing on Trojan seals and whorls, it has been assumed that the script is a form of Cyprus writing (Sayce, S.I., 691, etc.), with more or less doubtful alphabet. But the script on the whorls here figured (a-d, j, k) is unequivocally Sumerian, as attested by the references to the signs in the Standard Sumerian of Bruenow and Thureau-Dangin.
2 W.S.C., 4.
3 W.S.C., 346.

Trojan Sumerians prayed to God and to his angel-son Tas or Tasia, to resurrect them through the "Wood" Cross of which they figure the effigy on their amulets. And we know, from the old Sumerian psalms, that the Sumerians credited the Son of the Father-god-("The Son Tas or Dach" or "Mar-Duk") with resurrecting them from the dead, as in the following line:-

"The merciful one, who loves to raise the dead to life - Mar-Duk "[1] [Son Tas.]

Let us now read the contracted inscriptions on these Trojan amulets by the aid of the standard Sumerian script and its therein associated cup-mark cipher script, and hear the prayers offered by these pious Early Sumerians, and ancestors of the Britons of Troy, to God, whom they beg to resurrect them through his "Wood" Cross like the resurrecting Sun. In these contracted prayers, in which the intervening verbs and connecting phrases have to be supplied, the old idea of the moving and returning, or subterranean "resurrecting" Sun is repeated.

a. "O One and Only God (1 cup), as the returning Sun (Swastika with two feet reversed) passes through the quarters (4 cups), through the Earth or Death (3 cups), through the multitude (4 cups) of the Waters (curved line word-sign for "water"), through the multitude of the Waters (repeated word-signs with doubled dot), and resurrects above as the Risen Sun (2 cups above the Waters on East or left hand), over the Earth (3 cups), so resurrect me by this Sign of thy Cross of the Sun (Cross springing from rayed Sun)."

b. "O God (1 cup), as the returning Sun (Swastika with reversed feet) passes through the quarters (4 cups) cutting through (Sumerian Y-shaped word-sign for 'cut through') to Heaven (7 cups), so resurrect me, O Ia (Jove or Induru, by word-sign of elongated /)[2] by this sign of thy Cross (Cross sign)."

c. "O perfect God (1 large cup), as the returning Sun (Swastika with reversed feet), the good and perfect Sun (2 large cups) passes from (Sumer word-sign for 'from')[3] the caverns of the Earth (word-sign) [4], so resurrect me, O Ia, Lord of the Waters (word-sign)."[5]

---

1 S.H.L., 99.
2 Br., 10068.
3 Br., 28.
4 Br., 9583-4.
5 Br., 2625.

---

d. "By thy Wood-bar (ie., Wood Cross by its Sumerian word-sign)[1] O God (large cup), through the Waters (by Sumer word-sign) of the quarters (4 small cups), through Earth or Death (3 cups), O Only God (linear sign) and thy Archangel Tas (5 cups), resurrect me to Life (Sumer word-sign for Tree of Life)." [2]

e. "As the revolving Sun (Swastika Cross) passes through the Earth (3 cups), as the revolving Sun (Swastika) passes through the caverns of the Earth (word-sign), so pass me."

f. "O Archangel Tas (5 dots) of the Sun (2 dots), Lord (1 dot) of the returning Sun (reversed Swastika), as Tas (5 dots) passes through the quarters (4 dots) to Heaven (7 dots), so pass this man (word-sign,)[3] O Lord (1 dot) Tas (5 dots)."

g, h and i. In similar strain.[4]

j. "O Infinite God (large circle with dot), the Harvester (word-sign)[5] of Life (word-sign), cut through cut cut (word-signs) by thy Sun Cross (Cross and 2 dots[6]) the Earth or Death (3 strokes) for my resurrection."

k. "O Lord (1 dot) from (word-sign) Mother Earth (4 dots), this Seer (or Physician) man from the temple (word-sign)[7] of the Sun (2 dots), pass through the Waters (word-signs), resurrect like the Sun (2 dots) by this Cross (sign of Cross)."

This discovery that these Trojan cup-marked "whorls" of the Sumerian Trojan ancestors of the Britons of about 3000 B.C. are solar amulets, inscribed with prayers or Litanies for the Dead, couched in exalted literary form, and invoking Ia or Jove for resurrection through the Sign of the Cross, whilst of far-reaching religious importance in itself, now explains why sacred seals containing such "cup-markings" were buried with the deceased in Phoenician tombs, and why the Cup-markings are chiefly found associated with tombs in prehistoric Britain.

Even still more striking and historically important is the

---

1 Br., 5701-2.
2 Br., 2322.
3 Br., 6399, and T.R.C., 289.
4 The ladder-like sign is Sumerian word-sign for Tus as "Marduk," Br., 10515.
5 Br., 4411, etc., and B.B.W.I., p. 43, and T.R.C., 61. It might also read "Creator" (Br., 4304, and B.B.W. 170, p. 163).
6 Two dots are shown on the side of the Cross in the side view, S.I., 1984.
7 By word-signs, Br., 4666, 6399, 7710.

archaic Morite tablet of about 4000 B.C., in mixed Circle and linear Sumerian script, like the Trojan amulets, in Fig. 43.

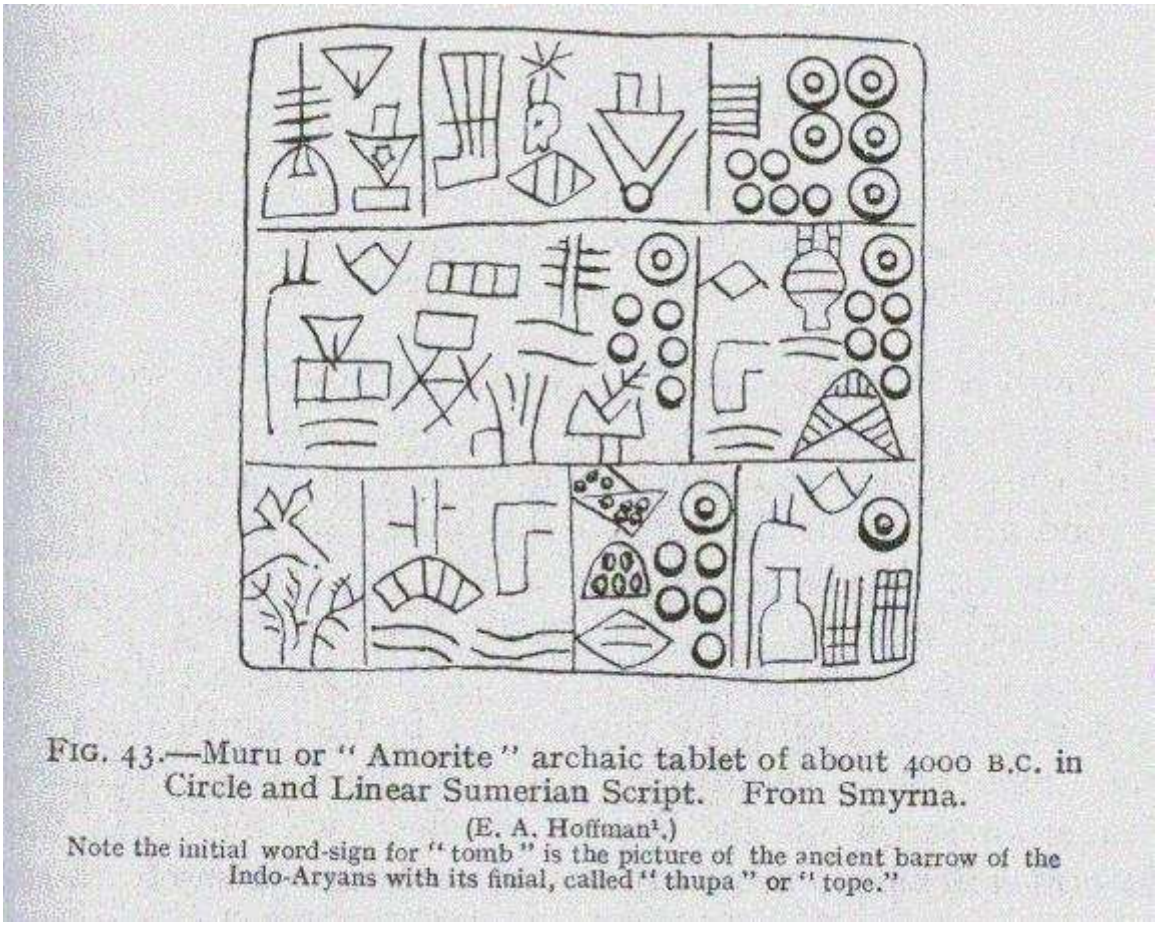


FIG. 43.—Muru or "Amorite" archaic tablet of about 4000 B.C. in Circle and Linear Sumerian Script. From Smyrna.
(E. A. Hoffman[1].)
Note the initial word-sign for "tomb" is the picture of the ancient barrow of the Indo-Aryans with its finial, called "thupa" or "tope."

FIG. 43.-Muru or "Amorite" archaic tablet of about 4000 B.C. in Circle and Linear Sumerian Script. From Smyrna.
(E. A. Hoffnnan[1].)
Note the initial word-sign for "tomb" is the picture of the ancient barrow of the Indo-Aryans with its finial, called "thupa" or "tope."

It is said to have been found at the old Hittite sea-port of Smyrna on the AEgean to the south of Troy, with prehistoric Hittite rock-gravings and sculptures in its neighbourhood. It contains a beautiful and pathetic prayer for the resurrecting from the dead into paradise of a princess and Sun-priestess of the Bel-Fire cult, named Nina, and **who is significantly called therein an "Ari," i.e., "Arya-n" and "Muru," i.e., "Mor" or "Amorite."** It invokes the archangel Tas for the aid of the resuscitating "Underground Sun" and the "Wood"-Cross, and reads literally as follows:-

"Tomb of the good girl.
Master! Hasten unto the Underground Sun (this) vessel of (thy) assembly!
O Tus-a (Mar-Dach), Tas, all perfect Tas!
"O Caduceus (-holder) of the Sun take up O Lord, all perfect One,
The princess Nina (by) the Wood Mace (Cross) uplifted (in thy) hand!

1 See Appendix VI for details.

O Tas hasten (thine) ear!
The sick one of Bil's Fire-torch, O all perfect One, O Tas,
The Ari [Aryan] the Muru [Amorite] (take up)!

"Horse(-man) hasten, the faithful one lift up!
Cut, O Shining One, O Tas, the earth from her amidst the mound!
All perfect One Tas!
Caduceus(-holder) of the Sun, All perfect One!
In the house of Tax-the-angel (let her) abide."

And it is significant that a large proportion of the words of this Morite tablet of about 4000 B.C. are radically identical with those of modern English, thus the second and third words, "good girl," occur literally in the Sumerian as "kud gal" (for further details see Appendix VI., pp. 411-2).

Turning now to the prehistoric Cup-markings in tht British Isles, in the attempt to unlock their long-lost meaning and racial authorship by these keys to the circle-script of the Sumerians, confirmed by the associated ordinary Sumerian script on the Trojan amulets, we find that the localities in which these cup-marks occur are precisely those which we have found associated with the early invading Hitto-Sumerians, Barats or Brito-Phoenicians. They an found engraved upon some of the stones of the Stone Circles. but mainly on funereal dolmens and stones of barrow graves usually in their neighbourhood and on rocks near Ancient Briton settlements.[1] The original and simpler form of the grouping of the cup-marks is best seen in the stones unearthed from funereal barrows and stone cist coffins of chieftain;. which preserve the original group numbers of the cups more clearly than the exposed standing stones and rocks, which often have had many straggling groups of cups added by later generations, which tend to confuse the recognition of the group number of the cups. And here, it is to be noted that we are dealing solely with the true "cups" and cup, with the single or double ring, and not with the many-ringed or multi-concentric circles (confined to the British Isles and

1 For list of chief site, of cup-marks in British Isles and Scandinavia, see S.A.S.,14, etc.; and W.P.E., 123-7, 195. Many others have since been found.

Sweden), known as "Rings," which are clearly later than the cups, and carved with metal tools, and which appear to be conventional forms of the solar spiral, now seen to be a symbol of the dual Sun, as the circling "Day" and returning "Night" Sun, as we shall see in the next chapter.

These Early Briton cup-markings; as seen in their simpler and original forms (see Fig. 30, p. 237), are arranged generally in the same groupings as in the Hitto-Sumerian seals and Trojan amulets. They arc found to be substantially identical with the Sumerian cup-marked solar amulets of Early Troy, and thus to be Litanies for the resurrection of the Dead by the Sun Cross, and couched in almost identical words, and thus confirming the Trojan origin for the Britons as preserved in the tradition of the Early British Chronicles.

Reading the prehistoric British cup-markings by these new keys, we find that the specimens illustrated in the Fig. pray in the same contracted Hitto-Sumerian and Trojan form, and are addressed to the same "Solar" God and his archangel Tas, as follows:-

a. "O Archangel Tas (5 cups) of the Sun Cross (the cups are arranged in form of Cross),[1] save me!"

b. "O Archangel Tas of the Sun. Cross (5 cups cross-wise), as the Setting Sun (2 cups) passes through the under-world region of Death (3 cups) and resurrects as the Rising Sun (2 cups), so resurrect me!"

c. "O Thrice Infinite God la (Jove or Indra, 3 large circled cups), from Death (3 cups), from the Darkness of Death (3 cups with falling lines)[2] unto the Infinite (2 circled cups) O Infinite la (large double circled cup), deliver me, O God (1 cup)!"

d. "O Infinite Ia (large circled cup), by thy Archangel Tas (5 cups) pass me through Death (3 cups), the double Death (6 cups), as the Sun (2 cups) passes to Thee, Ia (large circled cup)." [The other 3 large circled cups and their associated small cups on the lower left-hand border have evidently been added at a later period; but they repeat. the same theme. The solitary cup in

---

1 This cross, formed also with circles, is figured upon the body of the Archangel Tag on Phoenician coins; see Figs. later on.
2 The falling lines of these cup-marks resemble those of the Sumerian word-sign for Darkness; see D.R.C., 262; B.B.W., 389. And the Akkad name for that sign is Erebu, disclosing source of Greek Erebos, "Darkness."

---

the bottom left-hand corner would be the concluding "O God!" (1 cup)[1]]

e. This is essentially the same as d, with 2 later additions - the large circles with associated small cups-and as end word of the lowermost "Heaven (7 cups) of the Sun (2 cups)."

f. This single line of 6 cups may be an invocation or votive offering by a sailor prince to the Sea-Storm-wind Spirit Mer or Muru for his safety or rescue at sea; or his personal name Mer or Muru, which was a personal clan name of the sea-going Hittites of "The Western Land of the Setting Sun" or the coastland of Syria-Cilicia-the "Mor-ites" or "Amor-ites" of the Hebrew Old Testament. The belief in a future life of bliss associated with the Sun, entertained by our "pagan" Briton ancestors, in whose tombs such cup-markings are found, is evidenced further in the next chapter. The date and authorship of these cup-markings in Britain are seen to be presumably the same as for the erection of the Stone Circles. That is to say, the Cup-markings were evidently engraved by the earliest wave of pioneer mine-exploiting Phoenician Barat merchants of the Late Stone and Early Bronze Age from about 2800 B.C. (or earlier) onwards,[2] and many centuries before the arrival of Brutus and his Trojan Phoenician Barats in the later Bronze Age. It will thus be seen that my new evidence for the Hitto-Phoenician origin and solar character of the cup-markings

---

1 By its ordinary phonetic value it = As.
2 Phoenicia and Asia Minor have not yet been explored for cup-marks, but similar cup-marks to those of Ancient Britain have been found in **Palestine, which was invariably called by its Babylonian suzerains "The Land of the Hittites."** Dr. Macalister found at Gezer and neighbourhood numerous cup-markings on rocks monoliths dolmens and tombs of neolithic age (Bliss and Macalister Excavs. at Gezer, Figs. 65, 66 and p. 194, etc.), and others were found at Megiddo by Schumacher. Those figured by Macalister, especially of former figure, are in large and small cups, and in groups of 1 and 2 chiefly, also 5, 4 and 3. (See also H. Vincent, Canaan d. l'Exploration Recent. Paris, 1914, 92, etc., 128, etc., 253.)
In the Phoenician Grave Seals from Cyprus, the Circles are mostly simple or ringed, and in groups of 2 (The Sun), but other groups also occur (see C.C. plate 12-14). And it is noteworthy that perforations (which appear to be deeper "cups" on the Standing Stones in Cyprus are also found in the Menan Tol in Cornwall and in a number in Gloucester (W.P.E. 194).

---

in Britain and Scandinavia, etc., establishes, from altogether new and independent data, the truth of the conjecture for a Phoenician origin of these cup-marks formerly hazarded by Prof. Nilsson of Sweden, a conjecture which was rejected by contemporary and later writers for want of any concrete or presumptive evidence in its support. Thus we find that the prehistoric Cup-markings in Britain on many of the Stone Circles and standing stones, dolmens and other tombs of the Late Stone and Early Bronze Age, and on the rocks in their neighbourhood are of the same Sun-cult as the Stone Circles, and presumably made by the erectors of the latter. The Cup-marks form a cryptic Hitto-Sumerian religious script used as invocations, prayers and charms. These British Cup-markings, as well as the Circles and associated pre-Christian Crosses on Ancient Briton coins, are discovered to be identical with those found on the solar amulets of the Trojans, accompanied by explanatory archaic Sumerian, now observed and deciphered for the first time. The god-names, moreover, in these prehistoric British Cup-markings, and in the ancient Sumerian, as well as the numeral names, as used by the Sumerians and Hitto-Phoenicians, are the identical chief god-names and numeral names, as used by the ancient Aryans, the classic Greeks, Indo-Aryans, Goths and Ancient Britons and in English. **We have thus gained still further Positive and conclusive Proof of the Aryan Origin of the Sumerians and of the Hitto-Phoenician Origin of the Britons and Scots; and further solid evidence connecting the Early Britons with the Trojans, as recorded in the Early British Chronicles.**

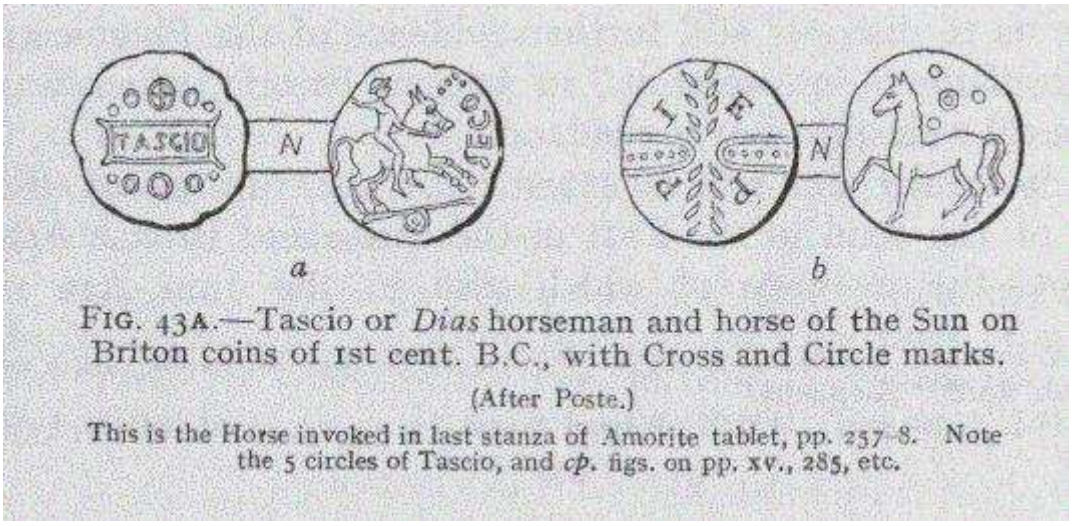

TASCIO
N
a
b
FIG. 43A.—Tascio or *Dias* horseman and horse of the Sun on Briton coins of 1st cent. B.C., with Cross and Circle marks.
(After Poste.)
This is the Horse invoked in last stanza of Amorite tablet, pp. 257-8. Note the 5 circles of Tascio, and *cp.* figs. on pp. xv., 285, etc.

FIG. 43A.-Tascio or Dias horseman and horse of the Sun on Briton coins of 1st cent. B.C., with Cross and Circle marks.
(After Poste.)
This is the Horse invoked in last stanza of Amorite tablet, pp. 257-8. Note the 5 circles of Tascio, and cp. figs. on pp. xv., 285, etc.

Chapter XIX

"SUN-WORSHIP" & BEL-FIRE RITES IN EARLY

BRITAIN DERIVED FROM THE PHOENICIANS

Disclosing Phoenician Origin of Solar Emblems on

pre-Christian Monuments in Britain, on pre-Roman

Briton Coins, and of "Deazil" or Sun-wise

direction for Luck, etc., and John-the-Baptist

as Aryan Sun-Fire Priest.

"The Days were ever divine as to the First Aryans." --EMERSON. {*Society and Solitude,* 7, 137.}

"We must lay his head to the East!

My father [Cymbeline] hath a reason for it." --Prince Guiderius in SHAKESPEARE'S *Cymbeline.*

"O Sun-God thou liftest up thy head to the world, Thou settest thy ear to (the prayers) of mankind, Thou plantest the foot of mankind."

"In the right hand of the king, the shepherd {*Siba*, disclosing Sumerian origin of English word "Shepherd."} of his country,

May the (symbol of the) Sun-God be carried." --Sumerian Psalms. {S.H.L., 490-491.}

"The able *Panch* [Phoenic-ians], the *Chedi* [Ceti or Catti] are all highly blest, and know the Eternal Religion -- the Eternal Truths of Religion and Righteousness." --Maha-Barata. {M.B., *Karma Parva*, 45, 14-15, *cp.* M.B.P., 1, 157.}

THE "Sun-worship" which we have just seen reflected in the prehistoric Stone Circles and Cup-marked script in Britain, that are now disclosed to be Phoenician in origin, leads us to discover still further evidence of the Phoenician origin of the "Sun-worship" in Ancient Britain, which was formerly widespread over the land.

This former Sun-cult is attested by the turning of the face of the dead to the East in the Stone and Bronze Age tombs--the memory of which also in the Iron Age is preserved by Shakespeare in his Cymbeline above cited. It is also attested by its very numerous sculptures and inscriptions on pre-Christian monuments in Britain, besides those of the Cup-marked inscriptions, and of caves and the Newton and other widely diffused sculptured stones; by the profusion of its symbols and stamped legends on the pre-Roman coins of Ancient Britain, by the vestiges of Bel and Beltain rites which still survive in these islands, from St. Michael's Mount in Cornwall to Shetland, and in the "Deazil" or Sun-wise direction in masonic and cryptic rites, and in the "lucky way" of passing wine at table, and in other ways now detailed.

The Early Phoenicians were, as leading Aryans, an intensely religious people. They made religion the foundation of their state and gloried in their knowledge of the Higher Religion, as recorded in their Vedic hymns and in their own epic cited in the heading. And similarly, even in regard to the later Phoenicians, it is noted:--

"In every city the temple was the chief centre of attraction, where the piety of the citizens adorned every temple with abundant and costly offerings." {R.H.P., 320.}

These Early Phoenicians--contrary to the now current notions of popular writers who have confused the real Phoenicians with the mixed Semitic and polytheistic people remaining in the later province of "Phoenicia" after it had been mostly abandoned by the Phoenicians, properly so-called--were *monotheists,* or worshippers of the One God of the Universe, whom they usually symbolized by his chief visible luminary, the Sun, as we have already seen established by a mass of concrete evidence.

This important fact, now so generally overlooked by modern writers, was well expressed by the late Prof. G. Rawlinson in his great work on the "History of the Phoenicians." He says {*Ib*., 321-2.}:--

"Originally, when they first occupied their settlements upon the Mediterranean, or before they moved from their primitive seats upon the shores of the Persian Gulf, *the Phoenicians were Monotheists*. . . . It may be presumed that at this early stage of the religion there was no idolatry; when One God alone is acknowledged and recognized, the feeling is naturally that expressed in the Egyptian hymn of praise: 'He is not graven in marble; He is not beheld; His abode is not known; there is no building that can contain Him; unknown is his name in heaven; He doth not manifest his forms; vain are all representations.' " {*Records of the Past*, 4: 109-113.}

It was this pure and lofty Monotheism of the Early Phoenicians, expressed in their so-called "Sun-worship" or "*Bel*-worship," which they are now found to have cherished down the ages in the Mediterranean. From it the early Phoenician merchant princes derived their happy inspiration; they carried it with them as they ploughed the unknown seas; they invoked it in their hours of danger, and transplanted it at their various colonies and ports of call; and they carried it to Early Britain and disembarked and planted it along with their virile civilization, upon her soil about 2800 B.C. or earlier.

The early Aryans appear at first to have worshipped the Sun's orb itself as the visible God. In thus selecting the Sun, it is characteristic of the scientific mind of these early Aryans that in searching for a symbol for God they fixed upon that same visible and most glorious manifestation of his presence that latter-day scientists credit with having emitted the first vital spark to this planet, and with being the proximate source and supporter of all Life in this world.

But at an early period, some millenniums before the birth of Abraham, the Aryans imagined the idea of the One Universal God, as "The Father-God" behind the Sun, and thereby gave us our modern idea of God. This is evident in the early Sumerian hymns, and in the prehistoric Cup-marked prayers in Britain; and it is also thus expressed in one of the oldest Aryan hymns of the Vedas, in a stanza which is still repeated every morning by every Brahman in India, who chants it as a morning prayer at sunrise:

"The Sun's uprising orb floods the air with brightness:

> The Sun's Enlivening Lord {*Savitri*, "The Enlivening or Vivifying God." *Cp.* M.V.M., 34.} sends forth all men to labour." {R.V., 1, 124, 1.}

As "Father-God" and creator and director of the Sun and the Universe he was usually called, as we have seen, by the Hitto-Sumerians *Induru* or "*Indara*," the *Indra* of the Eastern Aryans and "Indri" of the Goths, and to him most of the Sumerian and Vedic hymns, and the Early Briton votive monuments are addressed.

[Thus as Induru (or "Indara") he is regularly called by the Sumerians "the Creator;" and so in the Vedas Indra is invoked as "Creator of the Sun" (3, 49, 4), "who made the Sun to shine (8, 3, 6) and raised it high in heaven" (1, 7, 3). He is "Man's sustainer, the bountiful and protector," (8, 85, 20), "the most fatherly of fathers" (10, 48, 1), "aye, our forefather's Friend of old, swift to listen to their prayers" (6, 21, 8). "There is no comforter but Thee, O Indra, lover of mankind" (1, 85, 19). Yet so specially was his bounty associated with the Sun that he still is hailed: "Indra is the Sun" (10, 89, 2).]

It was presumably the re-importation of this Aryan idea of The One Father-God symbolized by the Sun, from Syria-Phoenicia into Egypt, which occurred in or shortly before the reign of the semi-Syrian Pharaoh Akhen-aten, the father-in-law of Tut-ankh-amen, and whom we have heard stigmatized so much lately as "the heretic king" (*sic*), merely because he introduced into Egypt a purer and more refined form of Sun-worship over that contaminated with the animal worship of the ram-headed god Ammon, which predominated there in his day. The Living God behind the Sun, called by him "The Living *Aten*," is usually supposed, materialistically, to designate the radiant energy of the Sun in sustaining Life by his beams. But He is referred to as the universal creator, a god of Love and "*Father* of the king," and he has "hands," and in his pictorial representation each of the Sun's beams ends in a helping hand stretched forth to man. The famous sublime hymn to this "God of the Sun," by Aken-aten and recorded in Egyptian writing over three centuries before David, is generally regarded as the non-Jewish source from which the Hebrews derived the 104th Psalm. {Prof. Breasted; and *cp.* A. Weigall, *Life and Times of Akhnaton* 134, etc.} Now this priest-king Akhen-aten was the grandson, son and husband respectively of "Syrian" or Mitani princesses--the "Mitani" being a branch of the Hittites and his "propagation" of Aten-worship began when he was only 16 years old, two years after his marriage to a "Syrian" princess, and the Aten symbol was previously used by his mother, also a Syrian, when she was regent of Egypt. All the circumstances lead Sir F.

Petrie and other authorities to believe that this "Aten" Sun-worship, *as well as Akhenaten's new art*, which adorns Tut-ankh-amen's tomb, was derived from "Syria," {P.H.E., 2, 210-214.} *i.e.*, Syria-Phoenicia; and that "new" art is seen to be patently Phoenician.

The later representation of God in human form by the Sumerians and some of the later Aryans was presumably led down to by their long habit of invoking him as "Father" and "King," and thus conjuring up a mental picture of a father and king in human form. Such "graven images" we have seen in the Sumerian seals (Fig. 33, etc.); and amongst some of the later Phoenicians (see Fig. 1, p. 2), and on Phoenician coins, (Fig. 64, etc.), Babylonian seals, in Medo-Persian and later Mithra cult (see Fig. 10, p. 46), and among the classic Greeks and Romans. But the purer "Sun-worshippers" appear to have religiously abstained from making graven images of God, as in the Ancient Briton coins and pre-Christian monuments, as in our Newton Stone; nor is there any reference to such images in the Gothic Eddas. Thus the purer Sumerians sing in their psalms:

> "Of Induru [Ia or "Jove"], can anyone comprehend thy Form?
>
> Of the Sun-god, can anyone comprehend thy Form?" {S. Langdon, *Sumerian Psalms*, 77, where the name is spelt *Ea*.}

On the other hand, the Phoenicians frequently made statues of Hercules, who, Herodotus tells us, was merely a canonized human Phoenician hero, and thus analogous to St. George. They carved the image of their marine eponymic tutelary Barati or Britannia on their coins (see Fig. 5, p. 9), and elsewhere, as a protecting angel and not God. They also carved grotesque little images of misshapen "pygmies," which, Herodotus states, they carried on the prow of their ships {Herod., 3, 37. H. describes these "pygmies," which he calls *Pataikoi*, as deformed like Vulcan the smith. They are believed to resemble the misshapen dwarf figurines of "Ptah, the Smith," common in Egypt.}--these were evidently "gollywog" mascots, carried perhaps to humour their native crews, who were probably in part Pictish pygmies. But these are not figured on the representations of Phoenician ships.

"*Bel*," or properly "*Bil*," is the title used for this "Sun" god in the Newton Stone Phoenician inscription, in both its versions--in the Ogam the short vowel is not expressed--and this form *B-L* (*i.e.*, Bil or Bel) occurs in late Phoenician inscriptions elsewhere, {B.P.G., 20.} as the title of their Father God. And it is the title surviving in Britain in connection with the "Bel Fire" rite at midsummer solstice.

This name *Bil* or "Bel" is now disclosed to be derived from the Sumerian (*i.e.*, Early Aryan) word for "Fire, Flame or Blaze," namely *Bil*, for which the written word-sign is a picture of a Fire-producing instrument with tinder sticks. {Br., 4566, and *cp.* P.S.L., 58; B.B.W., 2 pp. 99-100. It is also spelt by an analogous sign which is pictured by a Fire-Torch (*cp.* B.B.W., 2, 101).} It is defined with the title of "God," as "*God* BIL *of the Sun, Darkness and Wisdom*"; {Br., 4588.} and the Sumerian word-sign for the "Sun" itself is defined in the glosses as meaning "God *Bel*," *i.e.*, the old Father God of the Sun-temple at Nippur, the oldest Sun-temple in Babylonia, and the Bel who in the oldest Sumerian hymns "settled the places of the Sun and Moon." {S.H.L., 103.}

As this word "Bil," however, is a purely Sumerian (*i.e.*, Aryan) word, when the Semites of the Chaldees in Babylonia borrowed from the Sumerians the idea of this Father-God, and having no name of their own resembling it with the meaning of "Fire" or "Flame," they appear to

have equated that name to their Semitic word "*Bal*" or "*Baal*" meaning "Lord, Master or Owner" which they also spelt "Bel" and "Bilu"; {M.D., 156-158.} but which possesses no suggestion of Fire, Flame or the Sun, like the original Sumerian or Aryan word. Yet this Semitic Bel thus derived from the solar Aryan Sumerian Father-God Bil, is often invested with Fire, as the paramount god of their Babylonian pantheon. And it was clearly through this Semitic form of Bil that the Israelites admittedly appropriated his attributes for their later tribal God " Jehovah,"

{Thus one of the latest Semitic authorities writes:

> "Jahweh [Jehovah] assumes the attributes of the Baals." (J.R.B., 74). And "The Baals of the Canaanites [*i.e.*, pre-Israelite people of Phoenicia Palestine] we know were *personifications of the Sun*" (*Ib.* 75).}

who is so often described as encompassed by Fire, and as appearing in Fire to the Hebrew prophets, and as a Pillar of Fire leading the Israelites in the desert; and as "a consuming Fire." {Exodus, 3, 2; 19, 18; Isaiah, 6, 4; Ezek., 1, 4; Deut., 4, 24.}

Now it is of great British and Scandinavian significance that this word *Bil* or "Blaze" or "Flame" gives us still another of those radical words that have occurred incidentally and disclose the Sumerian origin of a series of words in the English and kindred modern Aryan languages. It discloses the Sumerian origin of the Old English "*Bale*" for Blaze, Flame and Fire, the Scottish *Bail*, and the corresponding words in the Norse, Swedish, etc., as seen in this equation:--

Sumerian Origin of "Bil" or "Bel" Blaze and Flame Words

in English and N. European Aryan Languages.

	Gothic	Norse	Anglo-		Old	
Sumer	Eddic	and	Saxon	Scot	English	English
		Swede				
Bil =	*Baela* =	*Bal, Blis* =	*Bael* =	*Bail* =	*Bele* =	*Bl*-aze
	B l	*Belyse*	*Bele*		*Fl*-ash	
="Blaze	┐		*Blus*			*Fl*-ame
"Flame	├ = "	= "	= "	= "	= "	*Blase*
"Fire"	┘ & pyre. "					

F/n on "Gothic Eddic": {V.D., 54, 91.} F/n on "Scot": {J.S.D., 23.}

F/n on "*Bl*-aze": {This and the corresponding Scandinavian forms seem to be a bilingual Sumerian compound *Bil-izi--Izi*, being another dialectic name for the word with the same meaning "Fire," and appears cognate with Sanskrit *Vilas* = "Flash" and the Greek *Phalos* "bright."}

We now see the significance of the name "St. Blaze" for the taper-carrying saint introduced into Early Christianity as patron of the intermediate solar festival of Candlemas Day; and probably also of the name "Bleezes" or "Blazes" for the old house on the hillock at the foot of Bennachie, commanding a view of the Newton Stone site, and possibly the site of an altar blazing with perpetual fire to Bel, to whom that stone was dedicated.

The "Bel-Fire" or "Bel-tane" rites and games which still survive in many parts of the British Isles are generally recognized to be vestiges of a former widely prevalent worship of "Bel" in these islands, extending from St. Michael's Mount in Cornwall to Shetland, which is now seen to have been introduced by the Phoenicians, and to be a survival of the great solar festival celebrations at the Summer solstice. The name "Bel-tane" or "Bel-tine" means literally "Bel's Fire."

{"Bel-tane" or "Bel-tine" is defined by old Scottish, Irish and Gaelic writers as "Fire of the god *Bil* or *Bial* or *Bel.*" Thus the Irish king Cormac at the beginning of the tenth century A.D. describes "*Bil*-tene" as Lucky Fire, and defines *Bil* or *Bial* as "an idol god." (Cormac's *Glossary*, ed. Stokes, 19, 38); and Keating states "Bel-tainni is the same as *Beil-teine*, that is, *teine Bheil* or Bel's Fire." Its second element *Tan* in Breton and *Tane, Tine* or *Tene*, means "Fire" in Scottish and Irish Scottish with variant *Teind* or *Tynd*, "a spark of Fire " (J.S.D., 38, 564) and Eddic Gothic *Tandr*, "to light or kindle Fire," thus showing Gothic origin of English "Tinder." This *Tan* or *Tene* seems to be derived from the Akkadian *Tenu* for the Crossed Fire-producing sticks (M.D. 1176) with meaning also "to grind [firewood]," *ib*. The Breton form of the name for Bel-Fire of *Tan-Heol* is the same *Tan* (Fire) transposed + *Heol*, "the Sun" or *Bil*.}

The rite of Bel-Fire now surviving in the British Isles is mostly a mere game performed by boys and young people on Midsummer eve in the remoter parts of the country. On a moor, a *circle* is cut on the turf sufficient to hold the company and a bonfire is lit inside, and torches are waved round the head (presumably in sunwise direction, see later) while dancing round the fire; after which the individuals leap through the flames or glowing embers.

{Such a game was practised in the writer's boyhood in the West of Scotland. And Mr. S. Laing, the archaeologist, who was born in 1810, writes with reference to these Bel-Fires lighted on the highest hills of Orkney and Shetland. "As a boy, I have rushed with my playmates through the smoke of these bonfires without a suspicion that we were repeating the homage paid to Baal." (*Human Origins*, 1897, 161.)}

As a serious religious ceremony it was not infrequently practised until about a generation ago by farmers in various parts of the country and in Ireland, who on the eve of the Summer solstice passed themselves, and drove their cattle through the flames {Cormac in the tenth century describes two fires for the cattle to pass between.} to bring good luck for the rest of the year. {*Cp*. H.F.F., 44, etc.} This clearly shows that it was essentially a simple rite of ceremonial Purification by Fire and presumably a rite of initiation into the Solar Religion by "Baptism with Fire," with the addition of Protection by the Sun as Fire. The fire employed to ignite the bonfire was doubtless the sacred Fire produced by friction of two pieces of tinder sticks or "fire-drill," as this method of producing sacred fire was employed so late as 1830 in Scotland, and was formerly common in the Hebrides, {Carmichael, *Carmen Gaddica*, 2, 340; and Martin, *Descript. West. Islands*, ed. 1884, 113.} where old customs linger longest.

This appears to be the same rite which is repeatedly referred to in the Old Testament of the Hebrews as practised by the pre-Israelite inhabitants of Canaan (*i.e.*, Phoenicia-Palestine), in

which children were passed through fire in consecration to "Moloch"--spelt *Melek* in the old Hebrew--a name which is evidently intended for the "Meleq-art" {This name, spelt *M-l-q-r-t*, is usually considered to represent Melek-qart or "King of the City."} title of Hercules in the later Semitic Phoenician inscriptions, as the "Baal of Tyre," and other Phoenician cities; and thus connecting it with the Phoenicians:--

> "And they built up the high places of Baal, to cause their sons and daughters to pass through the fire to Moloch [Melek]." {Jeremiah, 32, 35, and *cp*. 2 Kings, 23, 10.}

But it seems that the Semites of Canaan who adopted the externals of the Sun-cult of their Aryan overlords, had in their inveterate addiction to bloody matriarchist sacrifices, human and other--practices also formerly current amongst the Hebrews {W. R. Smith, *Relig. of Semites*, 1889; H. L. Strack, *The Jew and Human Sacrifice*, Lond., 1909, for sacrifices of first-born, etc.} --sometimes actually burned their children to death in sacrifice, in their perverted form of worshipping Bil or Bel. {2 Kings, 17, 31; 21, 6. Ezekiel, 16, 21; 20, 26, etc.} Now this sacrificial perversion of the simple and innocuous Bel-fire rite appears also to have been prevalent in Britain to some extent amongst the aboriginal

Chaldees, who were also, as we have seen, addicted to human sacrifice in their Lunar cult of matriarchy with its malignant demons, under their Druid priests. Thus they changed the date of this Bel-Fire festival from the Midsummer solstice to their own May Day festival of their Mother-goddess on the First of May, which began their lunar Vegetation Year. Thus we have the vestiges of this sacrificial so-called "Beltane" rite surviving in Britain on May Day with the ceremonial sacrifice of a boy victim by lot.

[This sacrificial May Day "Beltane" rite seems, from the numerous accounts of its wide prevalence up till a few decades ago, to have been the more common, as the Aryan element is so relatively small. After cutting a circle and lighting the bonfire and torches, a cake is made of oatmeal, eggs and milk and baked in the fire, and divided up into a portion for each boy, one of the cakes being daubed black with embers. The pieces are then put into a cap, and drawn blindfolded, and whoever draws the blackened piece is the "devoted" person or victim who is to be sacrificed to obtain good luck for the year. This "devoted" victim is, of course, nowadays released or acquitted with a penalty, which is to leap three times through the flames.] {For details and refs. see H.F.F., 44, etc., 336.} {{See also the film *The Wicker Man* (British Lion Film Corp., 1973) with Edward Woodward and Christopher Lee. – JR, ed.}}

It was possibly, I think, the eating of the body of the human victims thus sacrificed by the Druid Chaldees on May Day, as a sacrament, which forms the basis of the historical references by St. Jerome and others in the early centuries of our era to the prevalence of cannibalism amongst savage tribes in Britain.

The sacred fire for igniting the fire-offering to Bil or Bel, as the God of the Sun, was generated by the Early Aryans and Phoenicians by the laborious friction of two tinder sticks or fire drill, the oldest method of fire-production. *This generation of the sacred fire by friction of two tinder sticks was also the method employed in Britain down to the Middle Ages*, for preparing the "Perpetual Fire" in shrines, and for the special "Need-Fires" in cases of dire need from plague, pestilence, drought or invasion and also presumably for lighting these Bel-Fires. The repositories for these sacred "Perpetual Fires," thus generated, still exist in Britain in some of our churches--in Cornwall, Dorset and York--in the so-called "Cresset-stones," some of which are placed in lamp niches furnished with flues, as pointed out by Dr. Baring Gould, who remarks that in the early centuries of our era, on the introduction of Christianity,

"the Church was converted into the sacred depository of the Perpetual Fire." {*Strange Survivals*, 120.} And as showing conclusively that the "Need-Fires" lit in Bel-Fire fashion by the friction of the two tinder sticks were pagan, their lighting was expressly forbidden by the Church in the eighth century; and the Church "New-Fire" was transferred to Easter Day, to adapt it to the re-arranged Christian dates, and was obtained by striking flint and steel. "*But the people in their adversity went back to their old time-honoured way of prepaying their sacred fire by wood friction in the pagan (Bel) fashion.*" {*Ib*., 122.} And it is significant to notice that St. Kentigern or St. Mungo (about 550 A.D.), the patron saint of Glasgow and bishop of Strath-Clyde down to the Severn, and whose many churches still bear his name in Wales and Cornwall, is recorded to have produced his sacred fire-offering by friction with two sticks. These medieval British doubtless derived their knowledge of generating this sacred fire from the ancestral descendants of the Phoenician Part-olon and Brutus and his predecessor Barats, just as the Phoenicians had generated their Perpetual Fire in the temple of Hercules at Gades (Cadiz), the penalty for extinguishing which was death. {C.A.F., 7.}

The truly solar character of the proper Bel-Fire festival of the Aryans to whom animal sacrifice was abhorrent, is seen not only from its date being at the Summer solstice, but also from the use at that festival of a wheel symbolizing the Sun, which they rolled about to signify the apparent movement of the Sun, and that the latter is then occupying its highest point in the zodiac and is about to descend; and, significantly, this Wheel is also rolled about at Yuletide, the old pagan Fire-Festival at the shortest day, *i.e.*, the Winter solstice. {Durandus on Feast of St. John, H.F.F., 346.}

In the Christian period, this pagan Bel-Fire festival of the Summer solstice was early adjusted to Christianity by the Roman Church, for proselytizing purposes, making St. John the Baptist--who, we shall see, is represented in art as carrying the Fire Cross, whose priestly father offered simple Fire-incense offerings in the temple, {Luke, 1, 9.} and who "came to bear witness of *The Light*" {John, 1, 7.} --the patron saint of the old pagan Bel-Fire festival and transferred the Bel-Fire festivities to the eve of St. John's Day, the 24th of June, when they are still, or were until lately, celebrated in many parts of England, {Details in H.F.F., 346, etc.} as well as in Brittany and Spain, {*Ib*., 348-9.} also former colonies of the Phoenicians.

This fact of the association of the Bel-Fire rites with John-the-Baptist suggests that the latter, who bears an Aryan Gentile and non-Hebrew name, was himself an Aryan Gentile and of the Fire-Cross cult; and this seems supported by many other facts, presuming Gothic affinity, which require mention here. His initiatory rite of Baptism is wholly unknown in Judaism, whereas it is a part of the ancient ritual of the Sumerian and Aryan Vedic and Eddie Gothic Sun-cult, wherein Baptism is called by the Goths *Skiri* (or "The Scouring") which is *radically identical with the name "Sakhar" applied to it by the Sumerians.*

{*Sakhar* (Br. 5082, and *Sakar* (Br. 4339). The founder of the 1st Sumer dynasty about 3100 B.C., who uses the Swastika and figures himself as a Fire-priest, often records his presentation of a "Font-pan" or "Font of the Abyss" (*Abzu-banda*) to different temples which he erected (Thureau-Dangin *Les Inscript. Sumer*, 17, etc.) Sargon I. about 2800 B.C., as high-priest who uses the Swastika, describes himself as "water-libator" and devotee *Nu-iz-sir* (="*Nazir*") of God--"the *Sakhar* (or Baptist) Lord" (C.I.W.A., 3, Vol. 4, No. 7). And John-the-Baptist was also a "Nazir" or consecrated devotee (Luke i. 15, and *cp.* Numbers vi, 2 f.).}

And John-the-Baptist is called "*Skiri*-Jon" by the Christian Goths of Iceland and Scandinavia; {V.D., 550.} and "Purification (by Water) Day" was officially called in Scotland, down to the

reign of James VI., "*Skiri*-Thurisday." {J.S.D., 486.} Moreover, *the father of John-the-Baptist was a Fire-priest*,

{He offered simple Fire-incense in the temple "in the course of *Abia*" (Luke i, 5.) *Ab*, the 5th month of the Syrio-Chaldean calendar, was devoted to the worship of Bel the Fire-god, and was called by the Sumerians "Month of *Bil* or *Gi-Bil*" (?Gabriel). Br. 4579, 4587; Meissner 3101, or "Month of making Bil-Fire" (Br. 4621).}

and presumably a Gentile, and his name "Zacharias," which has no meaning in Hebrew, is apparently the Sumer title of *Sakhar* "Baptist," with the personal affix *as* or "one," corresponding to the English "ist."

The presence of Gentile Sun-priests in the temple on Mt. Moriah at Jerusalem is explained by the fact that, besides the name "Moriah"--which is recognized as meaning "Mount of the *Morias* or Amorites" {*Encycl. Biblica*., 3200.} --that temple, long before the occupation of Jerusalem by David and its rebuilding by Solomon, was a famous ancient *Sun*-temple of the Hittites or Morites. Ezekiel says, "Jerusalem, thy father was an Amorite, and thy mother an Hittite." {Ezekiel, 16, 3 and 45.} And Jerusalem, the "IRUSLM" of the Hebrews, was already "a holy city" under that non-Hebrew name, and called by its Hittite king about 1375 B.C. (*i.e.*, over three centuries before the time of David), in his still existing original official letters, "The city of the Land of *Urusalim, the city of the Temple of the Sun-god Nin-ib-u-su*" {Amarna Letters found in Aken-Aten's archives. AL(W) 183, Berlin No. 106, lines 15, 16. Text reads: "Al mat *U-ru-sa-lim-u* ki, al Bid an *Nin-Ib-u-su* mu."} --wherein the latter part of the name (*Ib-u-su*) appears now to disclose the title of the pre-Israelite inhabitants of Jerusalem, the "*Ibus*" of the Old Testament Hebrew, the "Jebus-ites" of our English translation.

{Similarly, in the other Amarna reference to this temple AL(W) No. 55 (Brit. Mus. 12) l. 31, the word read "Nin-ib" is followed by "*buz*." "Ib" and "Nin-ib" are defined as the Sun-god Uras (Br. 10480, etc.). "Ib" also means "enclosure," temple (Br. 10488 and M.D. 1146) and "seer or priest " (Br. 10482). *Ib-u-su* thus could mean "Temple priest of Winged Sun." "*Ib-us*" is also defined as *Ib* + "Thresher-of-Corn" (Br. 10491 and 4713) and the Jebusite king had his threshing floor on Mt. Moriah (2 Sam. xxiv, 16, etc.).}

This Hittite (or Jebusite) king of Jerusalem, who is regarded as a kinsman of the Aryan Kassi princes of Babylonia, {Kassi princes were staying with him and he defended them: AL(W), 180 II. 32, etc.} bore the Gentile name of *Erikhi* or Urukhi-ma, {The first element *Eri* or *Uru* is the Sumerian for "man or hero" (Br. 5858) and thus disclosed as Sumer source of Greek *'Eros*, Sanskrit and Latin *Vir*, Gothic *Ver*, Anglo-Saxon *Were* and English "hero."} and was obviously a Sun-Fire worshipper. In his official letters to Aken-Aten, to whom he was at the time tributary, he addressed that Sun-worshipping Pharaoh, who, it will be remembered, called himself "Son of the Sun," as "My Sun, the great Bil Fire-Torch." {AL(W) 181, (184, etc.). Berlin text, l. i, reads *Zal-ia gi-Bil ma* wherein *Zal* = Sol or Sun, and *ma* = Sumerian source of English "my."}

The Israelitic occupation of the Sun-temple and its court on Mt. Moriah, from about 1012 B.C. onwards, was evidently only a joint one, shared with the Jebusites, Hittites and Amorites of Palestine and their descendants. Shortly before his death about 1015 B.C., King David, we are told, purchased from the Jebusite king of Jerusalem, Araunah (whose name is in series with that of Urukhi and "Uriah the Hittite"), a site on "the threshing place" of that king, "where the angel of the Lord was," in order to build there an altar. {2 Sam. xxiv, 16-24. The

Revised Version translates the text literally as "all this did Araunah the king give unto the king."} That spot was thus outside the Jebusite temple itself, as sacrificial altars were in the open air. It is noteworthy that "the angel of the Lord" was already there before David obtained a part of the site; for it is significant that *the "Sun-god" Nin-ib is otherwise styled "Tas,"* i.e., *the Hitto-Sumerian Archangel of God and the "Tascia" of the Briton coins and monuments*, as we have seen. We thus have confirmation through the Old Testament tradition of the existence of this pre-Israelitic temple of the Aryan Archangel of God on Mt. Moriah, as recorded in the original contemporary letters of its pre-Israelitic king. And David's great fear of that angel {1 Chron. xx, 15-30.} is explained by the latter being the Hittite tutelary of Jerusalem and Palestine which David had invaded.

The temple which Solomon began to build on Mt. Moriah about 1012 B.C., and which was built mainly through the agency of Phoenicians from Tyre, was presumably merely the rebuilding of the old Hittite Bil or Bel shrine, and continued to be shared by the Jebusites, of whom we are informed that "the children of Judah could not drive them out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day" {Joshua xv, 63; Judges i, 21.} -- *i.e.*, until the date of compiling the Old Testament, about the 6th century B.C.

The Solomon temple had for its porch the characteristic Phoenician pillars of the Bel Sun-temple, it was consecrated by "Fire from Heaven," {2 Chron. vii, 1.} it contained images of the Sun, {2 Chron. xiv, 5; xxxiv, 4 and 7, Revised Version.} and of Sun-horses, {2 Kings xxiii, 11.} and it and its court continued to be used, more or less, for Sun and Bel worship down to the period of its destruction about 580 B.C.

[Solomon worshipped "Baal" {1 Kings xi, 5.} as well as Iahvh--and "Baal" is used in the Old Testament occasionally as a title of Iahvh or Jehovah. {Hosea, ii, 16; Jer. xxxi, xxxii.} He set in the porch the two colossal pillars of the Phoenician Bel temples under their Phoenician names, and supposed to represent the Phoenician deity. {1 Kings vii, 21. These two pillars are described by Herodotus, ii, 44. They bore the Phoenician names of "Buz-Iakin" (Boaz-Jachia). *Cp. Encycl. Biblica*, 4933.} About this time "the Children of Israel served Baal;" {Judges ii, 11-13.} and fifty years later a successor, Ahab, "served Baal and worshipped him," {1 Kings, xvi, 31.} so that there were only "seven thousand in Israel, all the knees of which have not bowed unto Baal." {*Ib*. xix, 18.} Twenty years later Ahaz, with his high-priest Urijah, placed an altar of Baal of Phoenician pattern in the temple and erected "Baal altars in every corner of Jerusalem." {2 Chron. xxviii, 24; 2 Kings xvi.} Two centuries later, Manasseh placed Baal altars and vessels for Baal worship inside the temple; {2 Chron. xxxiii, 3; 2 Kings xxi, 3; xxiii, 4.} and Bel and Sun-worship still were practised in the temple and its courts about the time of its destruction by Nebuchadnezzar, about 580 B.C., as recorded by Ezekiel.]

The Sun-worship in the temple, as described by Ezekiel, is especially significant. He refers to a non-Judaist image at "the door of the gate of the inner court where was the seat of the image which provoketh to jealousy," {Ezek. viii, 3, etc.} and he calls it by the name used by the later Phoenicians for their image of Melqart and Resef (Tasia). {C.I.S.T., 88, 2, 3, 7; and 91, 1. This "Salmu," properly Sumerian "Salam," is especially applied to Sun-god. M.D., 879.} He further says: "In the inner court of the Lord's house, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty *men with their backs to the temple of the Lord and their faces towards the East, and they worshipped the Sun towards the East*." {Ezek. viii, 16.} And here it is important to note that the sacred place of the Sun-worshippers was in the court inside the porch, on the flat top of the sacred mount of their ancestors, and outside the Jewish sanctuary containing the tabernacle and ark, which for them was defiled by its bloodshed meat offerings.

Similarly, in the new temple, rebuilt by the Sun-worshipping Cyrus the Medo-Persian, as "The house of God of Heaven," and begun about 535 B.C. {Ezra, i, 2, etc.; vi, 4, etc.} --for which services he was affiliated to Iahvh as "The Messiah" or "The Lord's anointed" {Isaiah xlv, 1 and *cp.* xliv, 28.} --Bel worship appears also to have been practised, more or less. {Ezra ix, 1 etc., about 450 B.C. Hosea ii, 16, etc., xiv, 3; and later books Amos to Malachi. Antiochus I. about 250 B.C. set up an altar to Jupiter (1 Maccab. i, 23, etc., and Josephus *Ant.* xii, 7, 6).} And significantly in Herod's new temple, which was still in course of building when Christ began His ministry, {John ii, 20. It was not completed till 62-64 A.D. *Encycl. Biblica*, 4948.} there was an outer court inside the walls of the "temple" enclosure, called "The Gentiles' Court," {*Enc. Bib*., 4945.} thus recognizing the right of access for Gentiles (Fire-worshippers?) to a part of the summit of the sacred mount of their Aryan ancestors. This Outer Court was presumably the part of the "Temple" in which the father of John-the-Baptist performed his "course of Abia," and the part frequented by Christ.

The word "Temple" in our English translation of the Bible is used in different senses, and for different words. It is used for the Hebrew words for "Palace," "The House," "House of God or of Iahvh," which variously designated the smallish building in the centre of the great court, enshrining the ark in a dark chamber, surrounded by cells for offices, the storage of vessels, furniture and treasures. *It was not a place of worship, in the sense of a meeting-house of worshippers*. "The small size of the Temple proper is accounted for by the fact that *the worshippers remained outside, the priests only went within*." {*Cambridge Companion to Bible*, 153.} The altars were in the court in the open air. "*In this great or outer court the prophets generally addressed the people, as also did our Lord on many occasions; and even this court is termed 'The House of the Lord,' and is 'The Temple' in the New Testament*." {S. Lee, *Hebrew Lexicon*, 636, *cp.* Jer. xxvi, 2 and 2 Kings xi, 13.} It must certainly have been this outer court of "the temple" which Christ called "My Father's House," from whence he drove out "the sheep and the oxen, and he poured out the changer's money, and overthrew their tables"; {2 John ii, 14-15. The word used in the Greek text here, translated "temple," is *'ieron, i.e.*, "holy or sacred thing," and is seldom used for a temple building (*cp.* Liddell & Scott, 727); whereas in verses 19-20 the word for "temple" is *naos*, the classic word for a temple "building."} for neither religiously nor physically could these have been within the temple-house proper. It was "in the presence of all his people *in the courts* of the Lord's house" that David paid his vows {Psalms cxvi, 19.}: "For a day *in thy courts* is better than a thousand." {*Ib.* lxxxiv, 10.} And it is to be noted that the gateway on the N. side--*i.e.*, where the non-Judaist Phoenician "image of jealousy" was formerly located--was called "*The Gate of Sparks*," and it had an upper chamber. {*Encl. Bibl.*, 4946, the word is *Nisus*.} This was possibly where the father of John-the-Baptist performed his Fire-offering course in "The month of Making Bel-Fire"; and the simple burning of incense is repeatedly referred to in the O.T. as the usual form of Baal worship.

The Cross-sceptre or staff traditionally carried by John-the-Baptist was also an especial emblem of the "Sun-god" Nin-ib of Jerusalem. As "Son of God" that "Sun-god" is given in the Sumerian the synonym of "God of the Cross + ," {Br., 11096.} wherein that Cross in the form of St. George's Red Cross is defined as "Wood-Sceptre," also "Fire" and "Fire-god" under the name of *Bar or Mas* {*Bar* = Gi-Bil or "Great Fire-god " (Meissner, 998); also *Baru*, a priest (Meissner, 994), thus defining the Sumerian priest as "the carrier of the Bar or Wood-Cross."} (*i.e.*, the English "Bar" and "Mace"). There were thus very real, although forgotten, historical reasons for the crusaders seeing visions of St. George's Red Cross upon the battlements of Jerusalem beckoning them on to rescue this old ancestral Aryan shrine from the Saracens. Indeed, it now appears as if the numerous commands by Christ to his hearers and disciples, each to "take up his Cross and follow Me,"

{Matt. xvi, 24, etc. The word used here for cross is *stauros*, usually employed in classic Greek for a stave, or wooden bolt, cognate with Gothic *stafr* or staff, sanskrit *stavara*, "firm." It seems cognate with the Akkad word for this + sign *Sadadu*, defined as "The Wood of Winged God, the Light Red Cross" (Br. 1800).}

were references to the visible, Fiery Red Cross sceptre-symbol of the Sun-cult of the One Father-God of the Hittite temple of Jerusalem, the symbol carried by John-the-Baptist who baptized Christ, and *not* an anticipation of the Crucifix. {The same Greek word *stauros* is used for the Crucifix in the New Testament.} And Christ baptized "with *Fire*." {Matt. iii, 11.}

This now suggests that not only the Cross-carrying John-the-Baptist and his father, the Fire-priest Zacharias, but also Christ of Galilee of the Gentiles, were Gentiles of the Aryan religion of the One and Only Father-God with his symbol of the Sun Cross, and its associated rite of Baptism, and whose ancient Aryan shrine was at Jerusalem. This appears to explain the anti-Judaist teaching of Christ and John the Baptist, and why Christ and the father of John, as well as his earlier priestly namesake, were slain by the Jewish priests. {Matt. xxiii, 25; 2 Chron. xxiv, 20; G.L.S., Novr. 148 on Zacharias and *cp. Enc. Bibl*., 5373 for refs.} It also seems to explain the visit of "the wise men from the East" to Jerusalem, at the Nativity of Our Lord. The persons generally called "wise men from the East" were, we find, as corrected in the Revised Version of the New Testament, "*Magi*," {Matt. ii, 1.} a term solely used for the priests of the Sun and Fire-cult; and this name is obviously derived from the Sumerian *Mas*, as "bearer of the Mas or + Cross." Moreover, the related words translated in our English version "from the East" occur in the original Greek text as "from *Anatolia*" {*'Apo anatolon.* Yet *anatole*, literally "Rising up," especially of Sun, is used sometimes poetically for "East."} --Anatolia being the middle part of Asia Minor, including Cappadocia, the old homeland of the Hittites and their Sun-cult, and the traditional home of St. George and his Red Cross.

It is also noteworthy that the traditional place to which the infant Christ was carried in the Flight to Egypt was the great Temple of the Sun at Heliopolis, or "The House of the Phoenix"--the resurrecting Sun-bird of the Phoenicians and the Ancient Egyptians, to the north of Cairo. {Herodotus ii, 73.} And there, to the present day, is "The Virgin's Tree" and "The Virgin's Well," where, by the tradition of the Copts, one of the oldest sects of the Early Christians, the Virgin and Child with Joseph rested in Egypt.

{Baedeker's *Lower Egypt*, 333; Lunn, *Mediterranean*, 1896, 251. The ancient sycamore is about 250 years old, and replaced a former old sacred tree, and was railed in by the late Empress Eugénie at the opening of the Suez Canal. The Phoenix Sun-bird was supposed to appear every morning to the faithful on the top of the sacred Persea tree there (B.G.E. ii, 97, 371).}

This, again, appears to connect Christ with the Aryan Sun-cult.

Racially, also, we are informed that the Virgin Mary was "the cousin of Elisabeth, {Luke i, 36.} the mother of John-the-Baptist," and that Elisabeth was "of the daughters of Aaron." {Luke i, 5.} Now "Aaron," latterly used as a generic term for the priesthood in Jerusalem, is shown by leading biblical authorities to have been "a name extremely probably absent altogether from the earliest document of the Hextateuch in its original form, and apparently introduced by the editor" {*Enc. Bibl*. 2.} scribes later. This raises the possibility that the name *AHRN*, as "Aaron" is spelt in the old Hebrew, is really derived from the name of "Araunah," the Jebusite king and evidently priest-king of the Sun-temple at Jerusalem; for the Hittite kings were usually priest-kings, and the title *Ibus* or "Jebus-ite," we have seen, implied

priesthood. That name, commonly rendered "Araunah," is spelt in the old Hebrew variously as ARUNH, AURNH, ARNIH, and *ARNN*. The statement, therefore, that Elisabeth was "of the daughters of Aaron," might mean that she was a descendant of Araunah, the Hittite or Jebusite priest-king of Jerusalem, and that her cousin Mary, the mother of Christ, was also in the royal line of descent from the pre-Israelitic Aryan king of Jerusalem. Such a descent would account for the repeated references to the

Jewish fears that Christ claimed a temporal kingship as "King of the Jews" (? Jebus) in Jerusalem.

{The references to Jewish rites of circumcision, etc., in regard to Christ are not necessarily historical but possibly additions of later Jewish convert copyists for proselytizing purposes. They do not appear in Mark; the earliest and most authentic of the gospels. The Davidic genealogy also, which differs widely in its two versions in Matthew and Luke, refers only to Joseph, who is represented as not being the father of Our Lord.}

The location of the holy family in Nazareth of "Galilee of the Gentiles" is also suggestive of Gentile and Hittite relationship. Nazareth is near and almost overlooked by the mount, the scene of "The Sermon on the Mount," which is still called, from its double peak, "The Horns of the Hittites." Gentilic Galilee was the scene of most of Christ's preaching. Here he selected his disciples, most of whom, besides Bartholomew, we shall find bear Aryan Gentile names, as did John-the-Baptist, and his father Zacharias, the Bel-Fire priest.

Resuming now our survey of the Bel-Fire rites in ancient Britain, we find that one of the earliest or earliest of all centres in Britain for these ancient Bel-Fire rites was at the ancient Phoenician tin-port itself in Cornwall, or "*Belerium*," as the Romans called it. That tin-port, St. Michael's Mount, rising as a spiry islet, and natural temple, off Marasion with its Stone Circle, and connected with that town at low tide, was formerly called "Din-Sol" or "Castle of the Sun."

{It is called "Din Sol" in the Book of Landaff (C.B., 1, 4; and L.H.P., 91). *Din* is Cornish for the Cymric and Scottish *Dun*, "a fort or town" (as in "Dun-Barton"), and is the Gothic Eddic *Tun*, "an enclosure or dwelling," and thus the Gothic source of the English "Town," from Sumer *Du* (*Du-na*) "dwelling, mound" (Br. 9579, 9591). Sol is the Cornish and Gothic Eddic for "Sun" (also in Latin), which is now disclosed to be derived from the Sumerian *Zal*, "The Sun."}

Its old sacred character is also reflected in its Roman title of "Forum Jovis" or "Market of Jove," as Bel we have seen was *Ia* or "Jahveh," and he was usually called "Jove" (or Jupiter) by the Romans in their eastern provinces and elsewhere, where the Bel cult was prevalent; and the thunderbolts which they put in the hands of Jove were of crackling tin, possibly with reference to that Phoenician metal. The Fire festivals surviving, or till recently surviving here and in Cornwall generally, are held on the eve of St. John the Baptist's Day, and are significantly *associated especially with the tin mines worked by the ancient Phoenicians.*

["The boundary of each tin mine in Cornwall is marked by a long pole with a bush on the top of it. These on St. John's Day are crowned with flowers. It is usual at Penzance to light fires on this occasion and dance and sing around them. {H.F.F., 347.}

"Still to this age the hills around Mount's Bay are lighted at Midsummer eve with the bonfire, and still the descendants of the old Dunmonii wave the torch around their heads after the old, old rite." {L.H.P., 15.} And similarly in Devon, etc., etc. {H.F.F., 44, etc., 347, etc.}]

The Stone Circles, which we have seen to be early Phoenician, also appear to have been especial sites of these Bel-Fire rites, and for the production of the sacred Fire. {For Circles at Stennis, Merry Maidens, etc., L.S., 191, etc.; and D. MacRitchie, *Testimony of Tradition*.} And we have seen that these rites were latterly held within a circle cut on the turf, which suggests that the Stone Circles were thus used as Sun temples. And we have found that the "Cup-mark" inscriptions on circles and their neighbourhood are prayers of the Sun-cult.

Altogether, the Phoenician origin and introduction of the Bel-Fire rites into Britain, as part of the old "Sun-worship," thus appears to be clearly established.

The Sun-wise direction of walking around a sacred or venerated person or object in the direction of the hands of a clock or watch, in the direction of the Sun's apparent movement in northern latitudes, from east to west, is admittedly part of the "Sun-worship" ritual. It is inculcated in the old Aryan Vedic hymns and epics for respect and good luck and is called "The Right Way" or "Right-handed Way" (pra-) *Daxina*, the "*Deasil*" or "Right-hand Way" {Or Dessil, in Gaelic Deesoil, Deisheal, J.S.D., 150. The root of these words is *Da*, "the right hand" in Sumerian.} of the Scots, who call the opposite direction "Withersins" or "Contrary to the Sun," which is considered unlucky. This sun-wise direction is that in which the votaries are usually figured walking on the old Sumerian sacred seals in approaching the enthroned "Sun-god"; and it is the direction in which all Indo-Aryan votaries approached and passed

Buddha, and in which Buddhists and Hindus still pass their sacred monuments, as opposed to the disrespectful and unlucky way of the devil-worshippers in the contrary direction. This Sun-wise direction and its solar meaning as "The Right Way" were commonly practised and well-recognized formerly in England, as evidenced by Spenser in his *Faery Queen*, when he makes the false Duessa in her enmity to the Red Cross Knight and Fairy Queen emphasize her curse by walking round in the opposite direction:--

> "That say'd, her round about she from her turn'd,
>
> *She turn'd her contrary to the Sunne*,
>
> Thrice she her turn'd contrary, and return'd,
>
> All contrary: *for she the Right did shunne*."

It is still practised in Britain in masonic ritual and by superstitious country folk in walking round sacred stones and sacred walls supposed to possess lucky or curative magical virtues. It is the "lucky way" of passing wine at table. And it is the direction adopted by the Sumerians and all Aryans and Aryanized people for their writing, as opposed to the Semitic or Lunar style, in the reversed or retrograde left-handed direction.

This Sun-wise or "Right Way" was the direction in which the Fire was carried and the circumambulation made in the Bel-Fire ceremonies.

[Thus, in recording the practice of this "Dessil" in the Hebrides, Martin states "there was an antient custom to make a fiery circle about the houses, corn, cattle, etc., belonging to each

particular family. A man carried fire in his *right* hand, and went round, and it was called Dessil from the right hand, which is called Dess." And he adds that Dessil is "proceeding sun-ways from East to West." {H.F.F., 175.}]

Solar symbols in Ancient Britain are also especially profuse and widespread on the pre-Roman Briton coins, pre-Christian monuments and caves, although they have not hitherto been recognized as of solar import. On Early Briton coins the very numerous circles (often arranged in groups like cup-marks) sometimes concentric and rayed, along with wheels and crosses, spirals, single-horse sometimes with horseman, hawk or eagle, goose, winged disc, etc. (see Fig. 44), now disclosed to be purely solar symbols, have not hitherto been recognized as such, but are described by numismatists merely as "ring ornaments, annules, pellets or rosettes of pellets" and the rayed discs as "stars," and regarded apparently as being merely decorative devices, and without symbolic meaning. {E.B.C., 46 and 58, etc., *passim*; and numismatic works generally.} And the horse and horseman type, although invariably represented single, and not in competition nor with chariots, are fancied to be horse and chariot racing in Olympian games borrowed from Macedonian coinage, notwithstanding that the latter is devoid of the Briton associated solar symbols.

The *circle* symbol for the Sun's disc was early used by the Sumerians, as we have seen, in their cup-mark script, and it is one of the common ways of representing the Sun in the Sumerian and Hitto-Phoenician seals. In these seals the Sun is also represented by the dual and concentric circle, rayed circle, petalled and rosetted circles, spirals and swastikas, *precisely as we find it figured in all these conventional ways in the Early British coins.* {See Sumerian and Hitto-Phoenician originals in D.C.O.; W.S.C., etc.}

The equivalence and interchange of these various conventional ways of representing the Sun are well seen in the series of Briton coins here figured (Fig. 44).

It will be noticed that the Sun above the Sun-horse is figured as a simple disc or the dual Sun-disc (corresponding to "cups") in *b*, rayed in *a*, rosetted as circles around a central one in *c*, as a wheel with 2 concentric circles and spirals in *d*, as circled disc with reversed or returning swastika feet and concentric circle with spirals in *e*, and as Sun-hawk with the dual Sun-disc in *f*. In *g* and *i* the upper Sun symbol is 8-petalled, rayed, and the horse tied to one of the Sun-discs and in *i* the horse is reversed with the "returning' Sun; whilst in *h* the single Sun-disc is borne by the Sun Eagle or Hawk with head duplicated to picture the "returning" Sun. In *c*, moreover, is seen the legend *Aesv*, spelt in other mintages *Asvp*, etc. {*Asvp*, *Eciv*, *Eisw*, see E.B.C., 385-6, 389, 410, and C.B.G., 1, lxxxix.} which significantly is the Vedic Sanskrit name for the Sun-horse, now found to be derived from the Sumerian word for "horse." {Sumerian *Ansu* (or *AS ?*), "a horse," Akkad *Sisu*, Br., 4986, and Pinches *Signatures*, 5, col. 3, where it means "ass."} No more

FIG. 44.—Sun Symbols: Discs, Horse, Hawk, etc., on Early Briton Coins.
(After Evans)[3]
Note varied forms of Sun's Disc above horse, as circle, rayed, wheel, spiral, swastika, winged Disc. Also Cross in *a*, Horse tied to Sun in *g* and *i* and the legend *Aesv*, the Vedic name for Sun-Horse. And in *a* the Sun-horse leaps over the Gate of Sunset, as in Hittite Seals, see Fig. 37.

FIG. 44.--Sun Symbols: Discs, Horse, Hawk, etc., on Early Briton Coins.

(After Evans) {E.B.C., Plates: *a*, Pl. 411; *b*, 5, 14; *c*, 15, 8; *d*, 14, 3; *e*, 14, 1; *f*, 14, 6; *g*, E., 2; *h-i*, E., 4.}

> Note varied forms of Sun's Disc above horse, as circle, rayed, wheel, spiral, swastika, winged Disc. Also Cross in *a*, Horse tied to Sun in *g* and *i* and the legend *Aesv*, the Vedic name for Sun-Horse. And in a the Sun-horse leaps over the Gate of Sunset, as in Hittite Seals, see Fig. 37.

complete evidence, therefore, could be forthcoming for the solar character and Hitto-Sumerian origin of these emblems on the Ancient Briton coins. The interchangeability of the Sun's vehicle seen in the British coins, etc., as Horse (*Asvin*), Deer (or Goat), Goose, and Hawk or Falcon is voiced in the Vedas, and often in dual form:--

> "O *Asvin* (Horse) like a pair of Deer
>
> Fly hither like Geese unto the mead we offer . . .
>
> With the fleetness of the Falcon." --R.V. 5, 78, 2-4.

The Deer, Goat and Goose, symbols associated with the Sun by Hitto-Sumerians and Phoenicians, and on Briton coins, etc., are seen in next chapter.

This solar character of these devices on the Early Briton coins is still further seen in the specimens in Fig. 67. p. 349. The Sun is borne on the shoulders of the Eagle or Hawk, which in the third transfixes with its claws the Serpent of the Waters or Death. In the second the winged horse is tied to the Sun and is passing over the 3 "cup-marks" of "Earth" (or Death). And on its obverse is the legend *Tascia*, the name of the Hitto-Sumerian archangel of the Sun, as we found in the cup-mark inscriptions in Britain and in the Hitto-Sumerian seals and amulets from Troy; and in the name of the Sun-temple in Jerusalem. It is a very common name on the Briton coins, as we shall see. *This name "Tascia" thus connects the Briton coins and Cup-marks directly with the Hitto-Sumerian seals and the amulets of Troy.*

The Sun-Horse, figured so freely on the Briton coins, does not appear on Early Sumerian or Hittite seals, where its place is taken by the Sun-Hawk or Eagle. But it appears later and on Phoenician coins {For the galloping horse on Phoenician coins of Carthage and Sicily, sometimes with Angel and Ear of Barley, see Duruy, *Hist. Romaine*, 1, 142, etc., and P.A.P., 1, 374.} and on the Greco-Phoenician coins of Cilicia from about 500 B.C. (see Figs. later), and on archaic seals from Hittite Cappadocia. {C.M.C., Figs. 141, 148.} This horse is presumably the basis of Thor's horse (or Odinn's) of the Goths and Ancient Britons-on which Father Thor himself as Jupiter Tonans, The Thunderer, with his bolts, latterly rode, and he is so figured riding on early Briton monuments.

The traditional worship of "Odinn's horses" still persists in some parts of England--for example in Sussex, where I observed bunches of corn tied up to the gables of several old timbered cottages and steadings, and was told that it was to feed "Odinn's horses" as a propitiation against lightning bolts. Offerings of grain to Indra's Sun-horses are repeatedly mentioned in the Vedic hymns; and the horses are invoked also in prayers as the vehicle for Indra's visitations:--

> "They who for Indra, picture his horses in their mind,
>
> And harness them to their prayers,
>
> Attain by such (pious) deeds an (acceptable) offering." --R.V., 1, 20, 2.

The Sun-horse of the Ancient Britons is also the source of the modern superstition regarding the good luck of finding a horse-shoe pointing towards you--on the notion that it might have been dropped by Odinn's horse.

The *Spirals* also, which are found on British coins (as in Fig. 44, etc.), on Bronze Age work and on prehistoric monuments and rocks in Britain, and usually in series of twos, are already found in Sumerian, Hittite and Phoenician Seals, and as a decorative device on vases, etc., in old Phoenician settlements in Cyprus and Crete and along the Mediterranean. Yet the meaning of this spiral does not appear to have been hitherto elicited. It is now seen by our new evidence to represent the dual phases of the Sun of the Sumerians. The right-handed or westward moving spiral represented the Day Sun, and the left-handed or eastward moving spiral represented the "returning" Sun at Night--as we have already seen illustrated through the Sumerian cup-marks, with standard Sumerian script and on the amulets of Troy. The concentric "Rings," which have usually a radial "gutter," and are often arranged in twos and

sometimes threes, now appear to be merely an easy way, by means of the "gutter," of giving the effect of a spiral.

And so widespread was "Sun-worship" formerly in Ancient Britain, and so famous in antiquity were the Ancient Britons as "Sun-worshippers," that Pliny remarks that the Ancient Persians, who are generally regarded as the pre-eminent Sun-worshippers of the Old World, actually seemed to have derived their rites from Britain. {*Nat. Hist.*, 30.} These further facts in regard to the source and prevalence of "Sun-worship" and Bel-Fire rites in the religion of the One God in Early Britain furnish additional proof that these elements of the Higher Civilization and Religion and their names were introduced into the British Isles by the Aryan Barat Catti, or Brito-Phoenicians.

FIG. 44A.--St. John-the-Baptist with his Cross-sceptre or Sun-mace.

(After Murillo.)

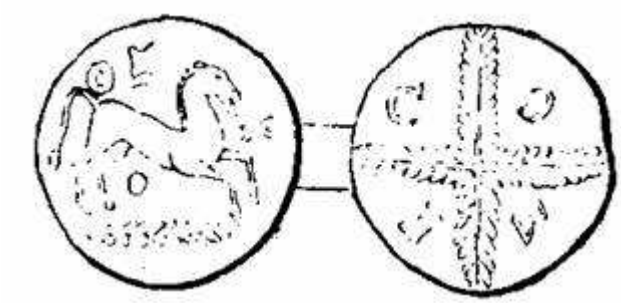


FIG. 44B.--Ancient Briton coin with Corn Sun-Cross, Andrew's X Cross, Sun-horse, etc.

(After Poste.)

Chapter XX

SUN CROSS OF HITTO-PHOENICIANS IS ORIGIN OF PRE-CHRISTIAN CROSS ON BRITON COINS AND MONUMENTS AND OF THE "CELTIC" AND "TRUE" CROSS IN CHRISTIANITY

Disclosing Catti, "Hitt-ite" or Gothic Origin of "Celtic"

or Runic Cross, Fiery Cross, Red Cross of St. George,

Swastika and "Spectacles," Crosses on Early

Briton Coins, etc.; introduction of True

Cross into Christianity by the Goths;

and ancient "Brito-Gothic"

Hymns to the Sun.

"Through storm and fire and gloom.

I see it stand,

Firm, broad and tall,

The Celtic Cross that marks our Fatherland,

Amid them all!

Druids and Danes and Saxons vainly rage

Around its base,

It standeth shock on shock, and age on age,

Star of our scatter'd race!"

{T. Darcy McGee in *Lyra Celtica*, ed. E. A. Sharpe, 366.}

STILL further striking new evidence of the Phoenician origin of the Britons and Scots, properly so-called, and of their Civilization and pre-Christian Religion of the Cross, and of its effect upon the British form of Christianity is now discovered through the Sun Cross on the Phoenician monument at Newton, and on so many of the other pre-Christian monuments in Britain, and on the Early Briton pre-Roman Catti Coins, and in the Runic or so-called "Celtic" Cross, the Fiery Cross, the Red Cross of St. George, the crosses of the Union Jack and associated Crosses on the Scandinavian ensigns.

The name "Cross" is now discovered to be derived from the Sumerian (*i.e.* Early Phoenician) word *Garza*, which is defined as "Sceptre or Staff of the Sun-God," and also "Sceptre of the King." {Br. 5644 and 5647.} And its word-sign is pictured by the two-barred Cross, or battle-axe (*Khat* the root of *Khat-ti* or Hittite, see Fig. 46 *b*) springing from the rayed Sun (Fig. 46 *g'*). In its simpler form it is the Cross of the Trojan amulets (Fig. 31 *a*, p. 238, and Fig. 46 *h* & *t*); and it survives to the present day in practically its original form in the "Mound" symbol of sovereignty (Fig. 47 *H*) borne in the hand of kings in the modern Aryanized world.

The Sun Cross, engraved by our Phoenician Cassi, king of the Scots, on his votive pillar at Newton to the Sun-god Bil, and engraved on many other pre-Christian monuments (see Fig. 47), and stamped upon many Early Briton coins (Fig. 3, etc.), now supplies us for the first time with the key to the manner in which the True Cross or "Fiery Cross" emblem of Universal Victory of the Sun-God Bil, which is figured so freely upon Hittite and Sumerian sacred seals from the fourth millennium B.C. onwards, was substituted in Christianity by the Goths for the Crucifix of Christ--which Crucifix was of quite a different shape from the True Cross or Sun Cross, now used in modern Christianity.

The earliest form of the True Cross or Sun Cross was, I find, the shape +,

{This is given as the first sign in the Ogam inscription on the Newton Stone, as transcribed by Mr. Brash (B.O.I., 361); and a personal examination of the stone supports the view that it was not merely a vertical stroke but bore a horizontal "stem" line, though the latter is now somewhat scaled off. In any case the long single-stroke Ogam sign is represented as + in the Ogam alphabet; and see Fig. 46 a.} wherein the arms are of equal length--the so-called "Greek Cross" and "Red Cross of St. George," and "The Short Cross" of numismatists. It occurs in this form as the symbol for the Sun and its God in the sacred seals of the Hitto-Sumerians from the fifth millennium B.C. downwards; {See illustrations in W.S.C., W.S.M. and H.H.S.} and it thus becomes evident why it is called "The *Red* Cross of St. George of Cappadocia," as it was "The *Fire* Cross" of the Hittites, whose chief centre was Cappadocia. It was very freely used also, as we have seen (Fig. 12, p. 49 and Fig. 46), by the Aryan "Cassi" Dynasty of Babylonia from about 1800 to 1100 B.C., decorated by borderlines as their emblem for the Sun and its God. It was ordinarily called "The Wooden *Bar* or "*Mas*," that is, literally, in English, "The Bar or Mace (in sense of a sceptre)," and thus discloses incidentally the Sumerian origin of those two English words; and it is figured as a sceptre in the hand of the Sun God in early Sumerian sacred seals. It was also called *Pir* with meaning of "Fire," {Br. 1724.} thus disclosing the Sumerian origin of our English words "*Fire*" and "*Pyre*," Gothic, Scandinavian, Anglo-Saxon, and Old English *Fyr* "Fire" and the Greek "*Pyr*."

This form of the True Cross, which occurs on so many pre-Christian monuments in Britain, {See numerous examples figured in S.S.S. for Scotland and W.L.W. for Wales. There is no corresponding work for England.} is called by modern ecclesiastic writers "The Greek Cross,"

merely because it was adopted by the Greek Christian Church about the fifth century A.D. as the form of the Christian emblem for their converts in the old Gothic region of Byzantium, who had been using this Gothic Cross as their sacred emblem from time immemorial. And it is noteworthy that the Greek Church, as well as the crusaders later, continued to use this cross in its old original Catti or Gothic sense, as a simple symbol of Divine Victory *and not as a crucifix*, never representing any body thereon; but, on the contrary, they usually colour it red, its original colour, as the red or fiery Cross of Fire. The origin of this earliest form of the True Cross, I find, was the crossing of the twin tinder sticks used for producing by their friction the sacred fire, symbolizing the Sun's Fire. And this same process, which is still used for fire-production by primitive tribes in India, America, etc., at the present day (see Fig. 45), was in use in Early Britain down to the Middle Ages in the hands of St. Kentigern and others, as we have seen, for generating the sacred fire. The Vedic hymns of the ancient Indo-Aryans contain numerous references and directions for the production of the Sacred Fire in this way; and significantly *it is the Barats who are chiefly referred to as Producing the Sacred Fire with twin fire-sticks, and especially their "Able Panch" or Phoenician clan of Priest-kings*,

[Thus: "The *Bārats*--Srava the divine (and) Vāta the divine--

Have dextrously rubbed to Life effectual Fire:

O God of Fire, look forth with brimming riches,

Bear us each day our daily bread!"] {R.V., 3, 23, 2.}

and it is these twin fire-sticks which, we have seen, were mystically used to form the sacred Ogam script of the Irish Scots and of the Newton Stone (Fig. 7, p. 30).

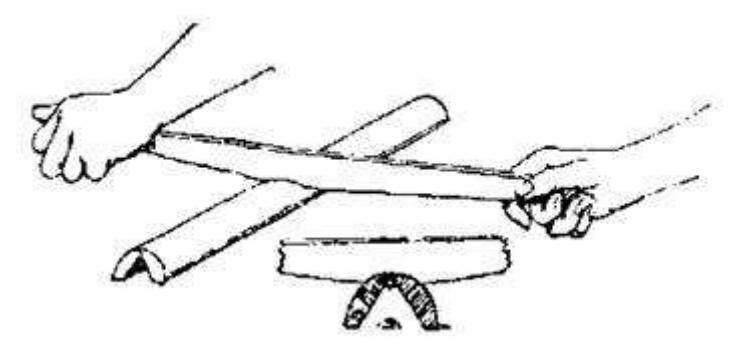


FIG. 45.--Twin Fire-sticks crossed in Fire-production,

as used in modern India.

(After Hough).

{W. Hough, *Methods of Fire-making.* Rept. U.S. Nat. Museum, Boston, 1890-95.}

Note the sticks are bamboo. The lower section shows how the heat of

the sawing ignites the falling sawdust as tinder.

The Cross was thus freely used as the symbol of Divine Victory of the Sun on the earliest Sumerian (or Early Aryan) sacred seals from about 4000 B.C., and continued so to be used by the Hittites, Phoenicians, Kassis, Trojans, Goths and Ancient Britons, and worn as an amulet down through the ages into the Christian period. It was figured both in its simple form, and also decorated and ornamented in various ways like a jewel, as seen in the accompanying Figs. 46 and 47. The former Fig. gives the forms of the Cross as found on Sumerian, Hittite, Phoenician, Kassi and Trojan seals, inscriptions, vases and amulets; whilst Fig. 47 *shows the identical Hitto-Sumerian and Phoenician conventional variations in the form of the Cross as found on the Prehistoric and pre-Christian monuments and Pre-Roman coins of Ancient Britain.*

This simple equilateral form of the Sun Cross of Divine Victory, was sometimes ornamented by the Catti (or Hittites) and Sumerians by doubling its borders, so as to superimpose one or more crosses inside each other, as in the "Cassi" Cross (see Figs. 12, 46), and by decorating it with jewels or fruits (Fig. 46) and by broadening its free ends to form what is now called "The Maltese" Cross, which is found on the ancient Sumerian sacred seals and as amulets on the necklaces of the priest-kings in Babylonia, etc. (Fig. 46, *e*, *E*). {Bonomi, *Nineveh*, 333, etc. See W.S.C. for numerous other examples.} And it is a variety of this amulet or necklace form, with a handle at the top, or pierced with a hole above for stringing on a necklace or rosary, which has hitherto been called "The Phoenician" or "Egyptian" or *Crux ansata*, or "Key of Life-*to-come*" (Fig. *z′*, *S*); whilst the other forms of crosses of the St. George type, though found on the same old Phoenician sites have been arbitrarily deemed non-Phoenician. But this so-called "Phoenician" or "Egyptian" Cross is not uncommonly figured on Hittite sacred seals as a symbol of the Sun-god, {Fig. 40, p. 250. W.S.C., 808-9, etc., etc.} the reason being that the Phoenicians, as we have so repeatedly seen, were also Khatti, Catti, "Hatti" or "*Hitt*-ites" themselves.

Another common form of this simple Sun Cross is the Swastika, which we have, carved, in the centre of the Phoenician votive pillar to Bel at Newton. This is formed from the simple "St. George's Cross" by adding to its free ends a bent foot, pointing in the direction of the Sun's apparent movement across the heavens, *i.e.*, towards the right hand and thus forming the "*Swastika*" or what I call

[NOTE: The page order of the following four pages has been altered to keep the footnotes close to the corresponding figures. – ed.]

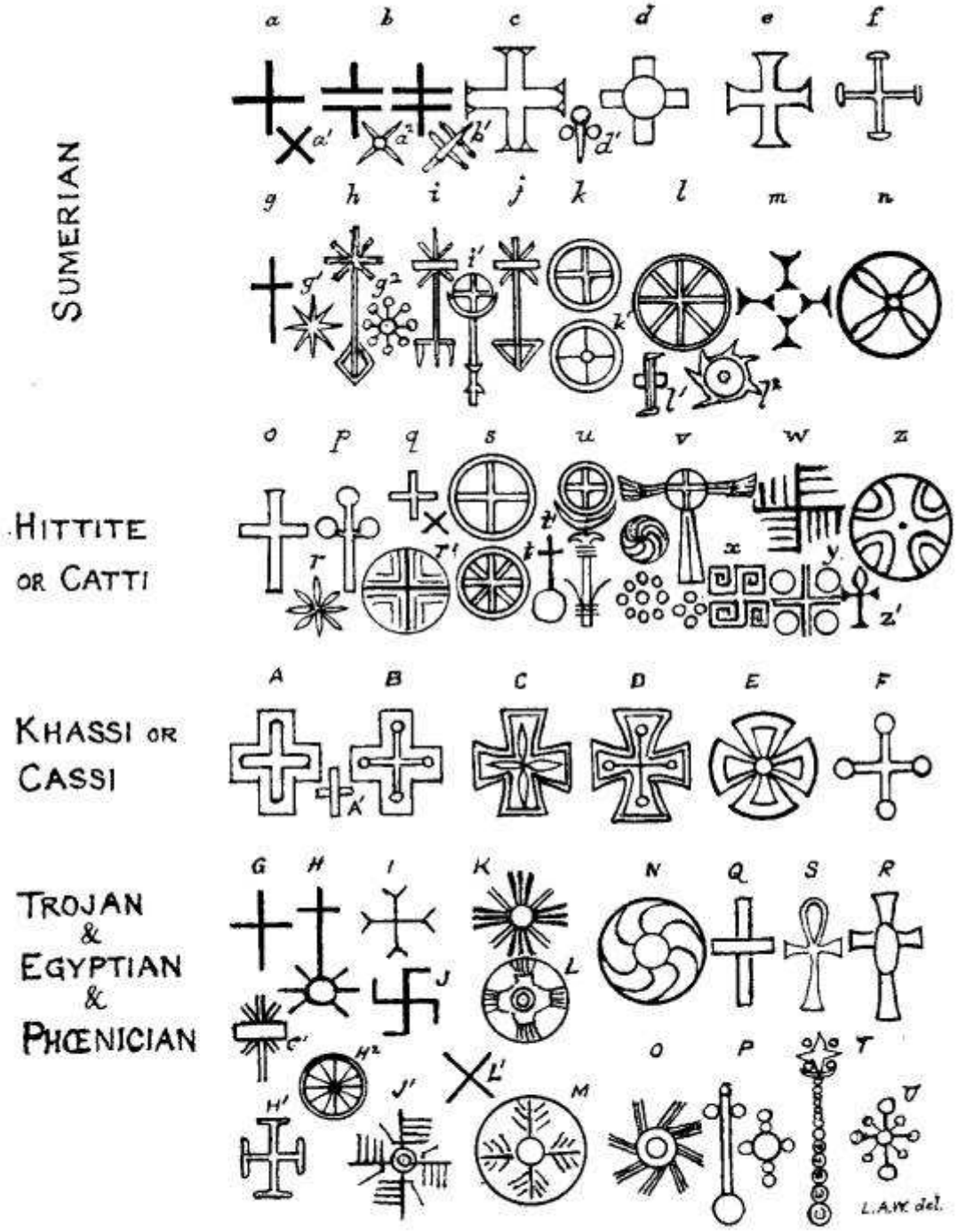


FIG. 46.—Sun Crosses, Hitto-Sumerian, Phœnician, Kassi and Trojan, plain, rayed, and decorated on seals, amulets, etc., 4000–1000 B.C.

NOTE.—Compare with Ancient Briton forms in Fig. 47; and note, re "Celtic" Cross, numbers i^1, k to n and r^1 to v and z. Detailed references in footnote on p. 296.

FIG. 46.-Sun Crosses, Hitto-Sumerian, Phoenician, Kassi and Trojan, plain, rayed, and decorated on seals, amulets, etc., 4000-1000 B.C.

NOTE.-Compare with Ancient Briton forms in Fig. 47; and note, re "Celtic" Cross, numbers i^1, k to n and r^1 to u and z. Detailed references in footnote [1] on p. 296.

{References to Hitto-Sumerian Crosses in Fig. 46. Abbreviations:

C=C.M.C.; Co=C.S.H.; D=D.C.O.; H=H.H.S.; S=S.I.; W=W.S.C.; WM=W.S.M.

a Sumer sign for Sun-god *Bil* (Br., 1802, 1778) or Fire-god with word-value *Bar*, also *Pir* or "Fire" (Br., 1724) and defined as "flame, fire, wood, twin" (Br., 1810, 1756, 1811, and B.B.W., pp. 41-3), *i.e.*, Twin fire-sticks. On seals W, 14, 539, etc., D(L), Pl. 41, 5 and 8; D(B) 24, 68, etc.

a' Oriented or X Cross, W, 368, 488, etc.; D(L), Pl. 13, 18; 24, 15, 58, 26, etc.; Co, 223-6, etc. *a2* Other form of same W, 488.

b Sumer sign for "Sceptre" also = "Shining and Sun-god of Street" (Br., 5573, 5617 and B.B.W., p. 131, No. 48). On seals W, 215, 1205. *b'* Same oriented W, 490, and a three-barred W, 273. *c-d*, Fruit Crosses (*Gurin*), Br., 5903-5; W. 455, etc. *d'*, W, 24.

e W, 700, 755, 1071, etc.; 538.

f W, 532, etc., 1293, and Saltire (X), W, 559.

g W, 41a, etc. *g'* Rayed Cross, very common, W, 37a, etc.

g2 W, 23, 24, 542, 620, etc. *h* W, 139b, 223, 244, etc.

i W, 126, 270, 282-3, etc. *i'* "Celtic," W 454a, etc.

j W, 274, 319, 339, etc. *h* Common W, 226, 324, etc.

k W, 324 850, 946. etc. *l* W, 36, etc.

l' and *l2*, Swastikas, W, 1307, Circular-saw type, 494, 496, 592, etc. 215, etc.; often 8-toothed.

m Cuneiform sign for god Bil (Br., 1478, 1497) quadrupled as Cross and defined "God and Heaven" (C.I.W.A., 2, Pl. 48, 30); cp. W, 54. On Mycena gold buttons, S.M., Nos. 405, 407, 412.

n W, 869, 1282, H, 45. W, 329, 340, 448, Co. 39.

o In Hittite inscripts. *e.g.* Marash Lion, also H.C., pl. A. 11a, etc.; W, 829, and H, 44, Pl. 2.

p In Hittite inscripts frequent. H.C., Pl. A, ll. 4 and 6; W, 24, etc.

q W, 913. H.C., 27. H, 35, 44. Co., Co for X see a'.

r W, frequent Co, 152, 158. *r'* D, Pl. 128, and oriented, Pl. 14, 5-7, 98, 9b; H, 127-131, 216; Co., 57, 75; 354, 358.

s W, 850, etc. WM, 237, 798; Co., 20, etc., etc. H, 215.

t W, 839, etc. C, 158, from Boghaz Koi, Co., 11, 17, etc.

t' Co., 95, 106. *u* W, 946, etc. *v* W, 831, etc. Curved Swastika, W, 798, 928; Rosette, W, 542, 796, 868, etc., S.I. 309;
WM, 179, 192, etc.; H, 54, 108 218; Co, 276-280, etc.; Pellet Cross, W, 768. *w* Multiple limbed Swastika, H, 130. SL, 1915.

x Key Swastika on priest's dress, see Fig. 62 and G.L.H., Pl. 56-7; and on bronze stag, C, Pl. 24, 12.

y D(L)pl. 59. 1; 106, 1a, W. 832.

z C, Pl. 6, 1, 2, 4, etc.; H, Fig. 10 and Nos. 131, 216.

z' Handled Cross (*Arkh*) common on Hittite seals, W, 808, etc.

A Fig. 12; and W, 46, 543, etc., 1220. *A'* W, 539; in Hittite D(B), 297; and oriented CS, 12, 6. *B* W, 525-6, etc., 537, etc.

C Ib., 535, etc.; on Hittite pottery, C, Pl. 11. *D* W, 41, 514, etc.

E W, 1280-81 and p. 394, as amulet on neck of priest kings.

F Ib., 532. *G* SI, 1871, 1976. CC. 121, pl. 12, 10. 11: W. 1197-8.

G' S.I. 1452, 1946, 1993. *cp.* Egypt. hieroglyph for "East" or Orient. *H* Fig. 31, p. 238. S.I ., 1954. *H' Ib.*, 1432.

H2 Ib., 1824, 1829, etc. *I Ib.*, 1256, 1879.

J Very common, S.I., 1849, etc. *J' Ib.,* 1915.

K Ib., 1977. *L Ib.,* 1914. *L' Ib.,* 1858, 1864, 1871-6, etc.

M Ib. 1901, 1920. *N* Curved Swastika *Ib.,* 230, 1833, 1991, etc.

O Ib. 1837; in Hittite seals, W. 215, 494, etc., WM, 130, and *cp.* Briton Ogam, Fig. 5 B. *P* C.C. pl. 121.

Q G.H. Figs. 78 and 169 and pp. 37, 67. Crossed wood coloured red with sense of "fitted" and "devouring flame."

R Red-painted Cross of 2 bars wood, *ib.* Fig. 67 and p. 61. Its later form resembles "brazier" sign *Akh* for "Fire," *cp.* G.H., 42.

S Handled Cross or *Ankh* as "Key of Life."

T W, 832. *U* D(L), 97, 10, and *cp.* P.A.P., 2, 240.}

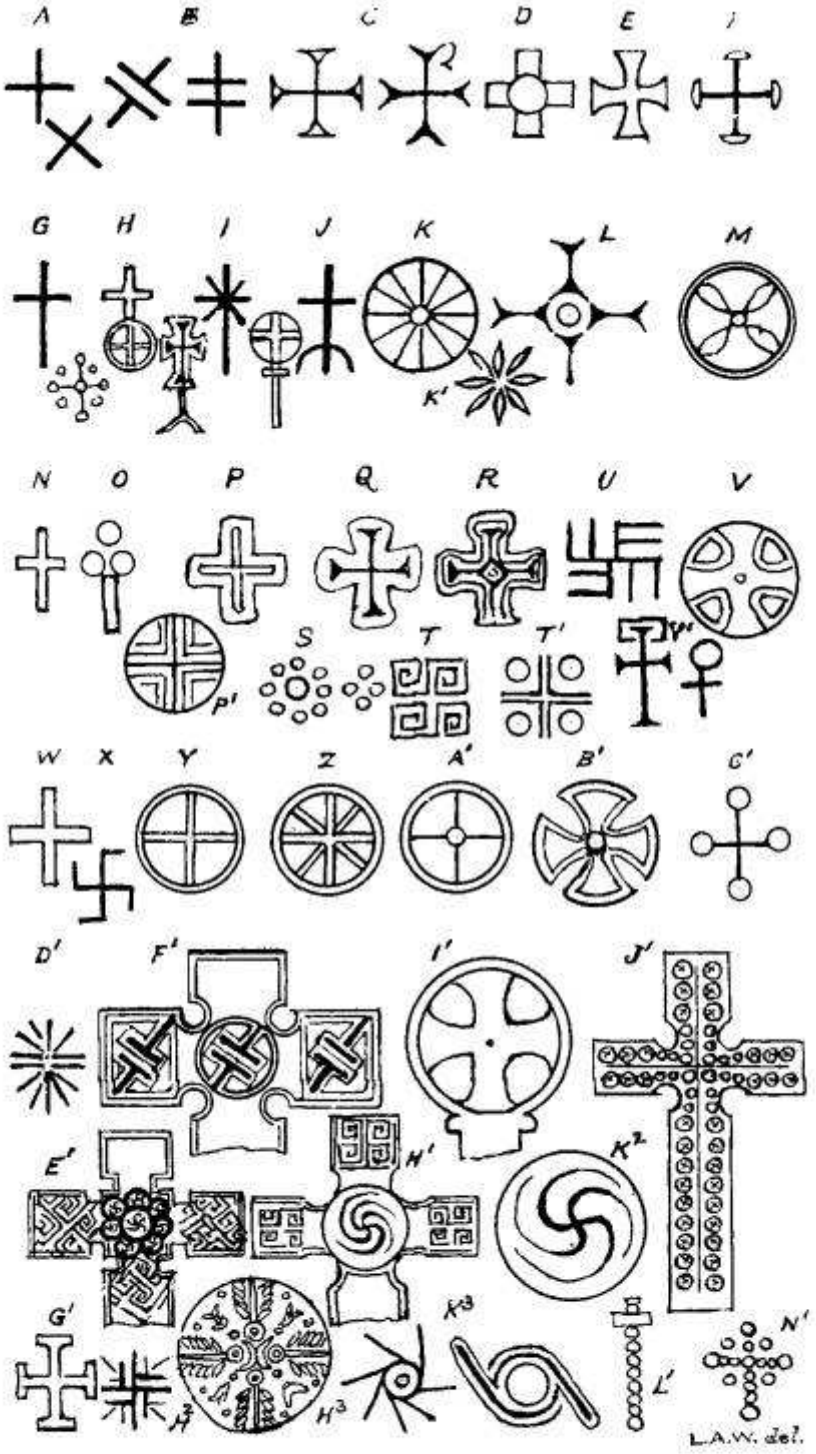


FIG. 47.—Ancient Briton Sun Crosses derived from Hitto-Sumerian, Phœnician and Trojan sources on prehistoric and pre-Christian Monuments and pre-Roman Coins in Britain.

Note, in comparing with remote originals in Fig 46 especially the pronged Cross for adoration (J) Cuneiform (Crosses C and L), "Cassi" Crosses (P-R), Swastikas, key and curved (T and K^2) Grain and Fruit Crosses (H^2-J^1); and "Ankh" or Handled Crosses (V^1). Detailed reference in footnote [2] on p. 297.

[continuation from p.297]

{References to Ancient Briton Crosses of Bitto-Sumerian and Trojan type in Fig. 47. Abbreviations: B=B.C.; C=C.N.G.; E=E.C.B.; S=S.S.S.; W=W.L.W.

A Common especially in Ogam inscripts. B.O.I. and S.I., 29, etc.; and W, 3, 4, etc.; E, Pl. A, 6, B, 2, 14, etc. Oriented X common, see Fig. 54, p. 317.

B S.I., 138; C, 34; Oriented, S.I., 129, 57-8, etc.; W, 83, 84; E Pl. B, 11, 15, C, 13, etc. *C* S.I., 2, 9, 74, 120; 124; W, 39, 52, 66; with "Lock of Horus," S, 2, 71, Illust. Pl. 26, 35; W, 79. *D* S., 2, 52, 74; W, 22, 52. *E*, S, 2, 35, etc., 62, 84, 93; W, 13, 22; S, 2, 74, 82, 114; W, 22, 29, 61, etc. *F* W, 101, long 89.

G Common S, 2, beaded W, 38. *H* "The Mound," E, Pl. 1, 1, 2, 7, etc., C, 88, and *cp*. Sumer-Hittite, Fig. 46, *h*, *t'*, stemmed Carsi, W, 48. *I* S, 2 Illust. 31, 33; wheeled, W, 80, 81.

J S, 2 Illust. 31, 32; W, 21, barbed, 48.

K S, 2, 105; W, 95. *K'* S, 2, 124. *L* S, 2, 53, Illust. 26(4); W, 83, modified, S, 22.

M S, 2, 73-4, 77, 122; W, 53, 4; 58-9. *N* E, 3, 5 and F, 6.

O W 73; E Pl. 3, 5, etc. *P* S, 2, 29, 35; W, 58, 74.

P' W, 88b, Oriented, W 37(2); 90, S, 2, 101; C, Fig. 84; and as grain crop E, Pl. B, 11, C, 9, etc.

Q S, 1, 42; 2, 113; W, 61(6) long, 48, 57b. *R* see Fig. 12A and S, 2 Illust. 27(29); W, 14 (2). *S* Common on coins, E, Pl. A, 1, 2, etc. and on monumts., S and W, 38(2), 97(1). *T* Key pattern Swastika, S common, Vol. I, 35, 52, 72, etc. Vol. II, 72, 74, etc.; W, 38(3), 62, 84, modified, 57, etc.; B, 396(4). *T'* W, 25, 39, etc., E, 3, 9, 12, etc.

U S, 2, 72. *V* S, 2, 74. *V'* S, 2, 15, 103; W, 58, 79, 83.

V' S, 74, etc., W, 23, 61, etc.

W Frequent S.; C, 88, W, 61, etc., E, Pl. A, 6, B, 2; C, 4; 1, 1, etc.

X C, 36, Newton Stone and common.

Y E, Pl. B, 11, 15, D, 11, 13, etc. *Z* E, Pl. B, 10, D, 7, E, 1, etc., etc.

A′ E, Pl. B, 11, 8, 11, etc.; W, 14, 37, 39, 90. *B′* W, 61 and cp. 14, etc. *C′* W, 73. *D′* Fig. 25A, p. 187.

E′ S, 60, from Foulis Western near Crieff, Perthshire, with Key Swastikas on limbs of Hittite type, and curved Swastikas on each boss.

F2 S, 129, No. 11 Cross from Drainie Elgin and not infrequent S, 35, 45, 19, 57, etc. *G′* S, 2, 121 Illust. 27(29); W, 29, 80.

H′ S, 35, from Farr in Sutherland with key Swastikas on limbs and curved on centre boss, and many others in S.

H2 S, 27, etc.; W, 83.

H3 Grain Cross E, 5, 8, etc., and Stukeley, Pl. 2, 5, etc.

I′ Common "Celtic", W, 57, 61, etc.

J′ S, 27, from Shandwick in Ross. Each boss bears curved Swastika, and many others in S. *J2* E, 3, 5. *J3* E, 1, 6.

K2 Boss of *J′* with Swastika ⅓ actual size, *cp.* Hittite and Trojan. V.N. *K3* S, 123, and *cp.* 118; W, 70, 90, etc., Fig. 49.

L′ E, 3, 6. *N′* E, 1, 6.}

the "Revolving Cross." This discloses for the first time the real origin and meaning of the Swastika Cross and its feet, {See the current theories summarized by D'Alviella *Migration of Symbols*, 1894, 32, etc. And compare my *Buddhism of Tibet*, 1895, 30, 287, 389.} and its talismanic usage for good luck. This Swastika form of the Sun Cross occurs on early Hittite and Sumerian seals and sculptures and is very frequent in the ruins of Troy (see Fig. *J J′*)--where it is very frequent on whorls, used especially as amulets for the dead, with the feet reversed as the Resurrecting Cross. It is found widely in India of the Barats and in most places to which the Phoenicians penetrated. Thus it is found with other solar Phoenician symbolism in Peru amidst the massive ruins of the dead Inca civilization which the Phoenicians had established there, and of which vestiges survive in the solar cult of the modern Indians there. What is of immediate importance is that it occurs on the Brito-Phoenician Part-olon's

monument to the Sun-god at Newton, and on many other pre-Christian monuments in Britain (see Figs. 5 A and 47) and on early Briton coins (Figs. later).

The simple equal-limbed cross was also sometimes figured inside the circle of the Sun's disc (Fig. *i'*, *k*, etc.), and sometimes intermediate rays were added between the arms to form a halo of glory (Fig. *h-1*, etc.). *This now discloses the Catti or "Hittite" origin of the "Wheeled" Crosses of pre-Christian Britain* known as the "*Runic Cross*," or more commonly called "*The Celtic Cross*." This name of "Celtic" has been lately given to it because it was largely adopted by Columba and Kentigern in their missions to the Picts and "Celts" of Scotland, Wales and Cornwall, and is supposed to have been invented by "Celts." On the contrary, it is now seen to have been imported by the Catti Phoenician Barats or Britons as part of their Sun-cult; and the scenes sculptured on these ancient "wheeled," as well as free-limbed, prehistoric Crosses in Britain are non-Christian, and essentially identical, I find, with those graven on the ancient Hittite and Sumerian seals and other monuments of the Sun-cult from about 4000 to 1000 B.C., and were erected on pedestals for adoration as high crosses (Fig. 46, *i'*, *n*, *u*, *z*). This equal-limbed Cross, when used as a sacred sceptre in the hands of the Sun-god or his priest-king (or in the hands of Barati, see Fig. 16, p. 57), or when erected for adoration, was elongated by the addition of a stem or pedestal--this is seen in the most archaic Sumerian seals of the fifth millennium B.C., and also found in the ruins of ancient Troy, where sometimes this elongated Cross is pictured springing from the rayed Sun (see Fig. 46, *H*). This now discloses the origin of the common form of the True Cross in Christianity now current in Western Europe and usually called "The *Roman* or Latin Cross" and adopted for the Crucifix of Christ, which, however, we shall see was of quite a different shape.

Now arises the question of the relationship of these long antecedent pre-Christian sacred Aryan Sun-Crosses to the "True" Cross in Christianity, where it is now used as the Crucifix. When we examine the history of the Cross and Crucifix in Christianity, what do we find?

The Crucifix of Christ was of quite a different shape from the True Cross, which, indeed, never appears to have been used as a crucifix in ancient times. The historical Crucifix of Christ is figured and described in Early Christianity as of the shape of a T, {F.C.A., 23, 25. The "Cross" of the Jews mentioned in Ezekiel 9, 4-6, is called "the T Cross," and this is the form of the Cross used by Jews as a charm against snake-bite, and by others against erysipelas or "St. Anthony's Fire."} the so-called "St. Anthony's Cross"; and it occurs extremely rarely in Early Christianity,

{For Christ's Crucifix as T-shaped cross, see second-century jewel figured by Farrar (F.C.A., 48); and on third-century tomb of Irene in Callixtine cemetery (F.C.A., 25). It is also thus figured on Early Christian tombs in Britain, ed. S.S.S., 1 pl. 28, in upper register of face of Nigg Cross, Ross-shire (along with old solar symbols) and in S.S.S., 2, Pl. 52, at Kirkapoll, Argyle.}

because *the crucifix was not a recognized Christian symbol of the Early Christians.* Thus no mention whatever is made of it, or of any cross, by St. Clement of Alexandria (*d.* 211 A.D.) in specifying the emblems which Christians should wear. {Clement *Pedagogus*, 3, 11, 59 and F.C.A., 7.} The reason for this omission is generally admitted by our ecclesiastical writers to be that the Early Christians were ashamed of the Crucifix on account of it being a malefactor's

emblem--"the accursed tree" of the Hebrews, and the *infelix lignum* or "unhappy wood" of the Romans. {F.C.A., 20.}

Not even in the time of Constantine (*d.* 337 A.D.), the great propagator of Christianity (and born in York, it is traditionally reported, of a British mother), was the True Cross known in that faith--Constantine's sacred emblem for Christ and Christianity was merely a monogram of the first two Greek letters of Christ's name, XP, which had no transverse arms, nor any suggestion of a rectangular cross. Yet, on the other hand significantly, Constantine *before his Profession of Christianity in* 312 A.D. *issued coins (some of them supposedly minted at London) stamped with the Cross, as the pagan emblem of the Sun, and associated with a figure of the rayed Sun-god, and eight-rayed Sun, and the Pagan title "To the Comrade of the Invincible Sun" (Soli Invicto Comiti).* {F. W. Madden, N.C., 1877, 246-8, etc., 292.} On one of the coins bearing this legend the Sun-god is represented standing and crowning Constantine. {*Ib.*, 253.} And it was obviously as a Sun-worshipper that Constantine erected at Constantinople the famous colossal image of the Sun-god brought from Troy. {"Ilium in Phrygia," *ib.* 249. This appears to be Troy or Ilium. Old Phrygia formerly extended up to the Hellespont.} The Cross which he stamped on his early coins was the pagan Hitto-Sumerian form of Sun-Cross *e* in Fig. 46, that is to say, the "Greek" Cross. {Figures of these coins by Madden *loc. cit.*, Plate II, 1 and 2.} That pagan title of "Comrade of the Invincible Sun" was also used by the Roman emperor of the East, Licinius, presumably before Constantine; {*Ib.*, 247.} and he was in especially close relations with the Eastern Goths, who used this Cross from time immemorial, and from whom he presumably adopted it. Yet when Constantine became a Christian, on giving up Sun-worship, *he also gave up using the Cross*, and used instead as his exclusive symbol of Christianity a device which had not the form of the Cross at all, as the latter was the exclusive symbol of Sun-worship.

The True Cross does not seem to have been certainly found in Christianity as a Christian emblem before 451 A.D.;

{This is the statement of Farrar (F.C.A., 26). But he mentions a Cross, presumably a "Greek" one, reputed on a tomb of a Christian in 370 A.D., of which no particulars are given nor evidence for the date, citing as his authority Boldetti; also a "Greek" Cross on the tomb of Ruffini, who was especially associated with the "Arian" Goths and who died about 410 A.D. Sir F. Petrie, in an elaborate review of Early Christian Crosses (*Ancient Egypt*, 1916, 104) cites a Cross on a coin of the Roman emperor Gratian in 380 A.D.; but Gratian was not a Christian. The Romans were addicted to putting symbols on their coins which were current amongst their subjects and the Cross was a common Gothic symbol. Professor Petrie gives several slightly earlier dates, though some of these require revision; *e.g.*, Galla Placidia on p. 104 is stated to have died 420, whereas the usually accepted date is 450 (H. Bradley, *Goths*, 105) or 451; but all of the earlier dates fall subsequent to the period of conversion of the Visi-Goths by Ulfilas. The ornate crosses of the Arian Goths at Ravenna about 510 A.D. (Petrie *loc. cit.* 107), decorated with smaller wheeled Crosses, and the limbs ending in discs, as well as most of the other forms figured by Petrie, disclose their clear line of descent from the Hitto-Sumerian and Kassi types (see Fig. 46, *d*, etc., *B-F*, etc.). The Cross used by the Early Christian Egyptians as a symbol and *not* a crucifix, with loop at its top (see Fig. 47, *c*) and which is called "The Lock of *Horus*," *i.e.*, The Sun-god, also thereby associates this Cross with the Sun; and it occurs on early British monuments (Fig. 47 C).}

and then significantly it appears on the tomb of Galla Placidia, the widow of the Gothic Christian emperor Atawulf, brother-in-law and successor of Alaric, the famous and magnanimous Gothic Christian emperor. This tomb with its Cross of the Hittite form (see Fig. 46, *o*) and a similar one on the tomb of her son (*d.* 455 A.D.), is at Ravenna in the Northern Adriatic, a home of Early Byzantine or Gothic art in Italy and the capital of the Roman empire

of the Goths. From this time onwards the True Cross comes more and more into general use as the symbol of Christ and Christianity; *but not yet as a substitute for the Crucifix.* It is now found in use--both in the elongated form, as on this Ravenna tomb, and with the equal arms, as found in the pre-Christian monuments and coins of Early Britain--as the sceptre and symbol of Divine victory, as it was in the Sun-cult; but no body is ever figured impaled or otherwise upon it.

The obvious reason and motive for this importation into Christianity in the fifth century A.D. of the old Aryan Sun-Cross symbol of Victory of the One God of the Universe of the Khatti, *Getae* or Goths now becomes evident. The "Western" (properly "Eastern" Goths) were early converted to Christianity, about 340 A.D., by their priest-prince, Bishop Ulfilas, whose translation for his kinsmen of the New Testament Gospels into Gothic remains one of the earliest versions of the gospels in any language. The Goths naturally transferred to their new form of religion, Christianity, which had so much in common with their old ancestral monotheistic faith, the most sacred symbol of that ancestral faith, The True Cross, which we have seen was freely figured as such, not only by the Sumerian Babylonian and Hittite or Catti Sun-worshippers, but also by their kinsmen, the Catti Goths of Britain on their coins of the pre-Christian period.

But the True Cross of Victory thus introduced by the Goths into Christianity as a symbol of Christ was not used as a substitute for the Crucifix until many centuries later. It was, for several centuries, used merely as the simple Cross, as the Solar symbol of Victory by itself, without any body fixed on it; and even when, in the eighth century, Christ was figured on it, even then it was *not the Crucified Christ.* "Not until the eighth century is Christ represented on the Cross to the public eye; but even then it is a Christ free, with eyes open, with arms unbound; living, not dead; majestic, not abject; with no mortal agony on His divine eternal features." {F.C.A., 401.} It thus was not used as a crucifix, but still as the Sun-Cross of Victory, placed behind Him as a halo of glory, as in the fashion of the old Sumer-Babylonian and Medo-Persian Sun-worshippers in representing the Sun-god in human form. For the Christian artists had not yet dared to associate this pure and glorious symbol of the Living Sun-god with blood or Death. {But see next footnote; and on "reverent dread" of representing Christ on the Cross in the seventh century see F.A.C., 400.}

Not until the tenth century was Christ represented to the public eye on The True Cross as a Crucifix, and impaled thereon, blood-splashed, in agony and death,

{F.C.A., 402. But as early as 586 A.D. a Syrian monk in Mesopotamia in an illustrated convent manual of the Gospels, now in the Florence Library, painted the Dead Christ on the Cross as a crucifix, though it remained unique and not known to the public. The belief held by some that a crucifix in form of the Latin Cross, carved on a cornelian and another on ivory date as early as the fifth century (Garrucci, *Diss. Arch*., 27) is not accepted by Farrar as authentic.}

in the form

now familiar. From this very late date the True Cross then began, for the first time, to be called, or rather miscalled, in modern Christianity, "The Crucifix," and to be represented as such in Christian art. And the glorious ancient Aryan "pagan" tradition of the True Cross as the symbol of Divine Victory and Devil-banishing was then transferred to this new form of "Crucifix," now that it had been given the form of the sacred old Aryan Sun Cross.

This transference to Christ's Crucifix of the form and glorious tradition of the ancient Aryan Sun-Cross of the Hittites or Goths is thus one of the great positive contributions made by the Goths to Christianity. Amongst their other great contributions to Christianity is " Gothic " architecture--the noblest of all forms of religious styles of building--and ancient semi-pointed arches of quasi-Gothic type are still seen in the ruins of Hittite or Catti buildings dating back to at least the second millennium B.C. The Gothic translation of the New Testament, also by prince Ulfilas, one of the earliest of the extant versions of the Christian Scripture, is a chief basis of our "English" translation of the Gospels. It was the Goths also, in the purity of their ancestral Monotheist idea of God, who successfully resisted the introduction of the Mother-Son cult by the Romish and Alexandrine Church into their Christianity in Nestorian Asia Minor and Byzantium, and thence also in Gothic Britain and North-western Europe.

It was this same steadfast Gothic Monotheism, inherited from the Aryan Gothic originators of the idea of The One God, through our own "pagan" ancestral Gothic Early Britons and their descendants, which has clearly kept British and Scandinavian Christianity free from the taint of the aboriginal Chaldee Mother-Son cult and the host of polytheist saints which disfigures most of the continental forms of Christianity. It is also this ancestral Gothic Monotheism which now explains for the first time the origin of the "*Arianism*" of the Goths--the lofty and refined philosophical Gothic conception of Monotheism, which our modern ecclesiastic and ethical writers are totally at a loss to account for amongst such a "rude untutored barbarous" pagan people, as they have hitherto supposed the Goths to be, notwithstanding the noble pictures left by contemporary Roman writers of the admirable character and personality of Alaric and other historical Gothic kings. But this "Arianism" of the Goths is now seen to be the natural and logical outcome of the purity of the Gothic idea of Monotheism, as inherited from their ancestral "pagan" cult of the Father-god and his Sun-Cross of the Aryans.

This Sun-Fire Cross also now discloses the Gothic or Phoenician *Catti* origin of "The Fiery Cross," familiar to readers of Scott's semi-historical romances, as carried by the Scottish clans through the glens in summoning the clans to a holy war. It is now seen to be a vestige of the ancient sacred Red Fire Cross of the Catti or *Xatti* or "Scot" Sun-worshippers.

The "Red Cross of St. George" of Cappadocia and England also is seen to be the original form of the Cappadocian Hittite or Gothic Fiery Red Cross of the Sun, carried erect as the sceptre or standard of divine Universal Victory. The ecclesiastical attempts at explaining the origin of St. George with his Red Cross and his transference from Cappadocia as patron saint to England, in common with Asia Minor, *Syria-Phoenicia*, Russia, Portugal and Aragon, form one of the paradoxes of Church history. It affords another illustration of the manner in which the Early Christian Fathers, for proselytizing purposes, introduced into the bosom of the Catholic Church "pagan" deities in the guise of Christian saints.

All the ecclesiastic legends of St. George locate him in Cappadocia; but the personality of the Christian saint of that name is so shadowy as to be transparently non-historical. There are two supposed Christian St. Georges, one a disreputable bishop of that name of Cappadocia and Alexandria, who was martyred by a mob about 362 A.D.; while a third, more or less mythical, is known only by two medieval references and said to have been martyred about 255 A.D. {B.L.S., April, 308.} The great Gibbon, who does not recognize either of the latter, dismisses the former, saying: "The infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry and of the garter." {G.D.F., 2, c, 23.} And a recent authority, in his account of this saint, concludes that the traditional "Acts" of St. George "*are simply an adaptation of a heathen myth of a solar god to a Christian saint*." {B.L.S., April, 301.} But neither Gibbon nor anyone else hitherto appears to

have found any evidence for the origin of St. George and his Red Cross with the Dragon legend, nor as to how St. George and his Red Cross came to be connected with England.

The name "George" is usually derived from the Greek *Georgos*, "a husbandman," from *Georgia*, "fields." The latter is now seen to be obviously derived from the Sumerian *Kur* or *Kuur-ki*, "Land," which was the title applied by the Sumerians to Cappadocia-Cilicia, as "*The Land*" of the Hittites or Goths. This *Kur* is the source of "*Suria*," the name recorded by Herodotus for *Cappadocia*, {Herodotus 1, 6, and 72, etc.} the inhabitants of which he calls "*Suri-oi*," *i.e.*, the "White Syrians," or Hittites, of Strabo, the people who, we have seen, were the founders of Agriculture. "George" or "Georgos" thus appears originally to have designated a Hittite of *Kur-ki* or Cappadocia--K, G, and S being dialectically interchangeable. "*Guur*" or "*Geur*" is also the ideograph value of a word-sign for The Father-god Bel, which has the meaning of "The Father Protector"; {Br. 1140-1, 1146. Meissner 647.} and in the Sumerain seals it is Father Bel or Geur who slays the Dragon. (see Fig. 55), though in the later Babylonian legend this achievement is credited to his son, the so-called "Younger Bel" (Marduk or Tasia). Thus Bel as *Geur*, the Dragon-slayer and protector of the Hittite Cappadocia, is the original of St. George.

In the early Sumerian, Hittite and Babylonian seals and sculptures, the figure of the Sun-god Bel slaying the winged Dragon is very frequent,

{See W.S.C., Figs. 127-135b, etc. The rayed Sun is usually figured near the god, or over the dragon, and in 129 and 132 the god appears to wield a Cross. The scene of Bel overcoming the Winged Dragon is ever more common in Assyrian sacred seals, *e.g.*, W.S.C., Figs. 563-646.}

and we have seen that the Sun Cross was a recognized Devil-banishing weapon and talis-man. In Egypt, also, long before the Christian era, there are numerous effigies of the Sun-god Horus (*i.e.*, the Sumerian *Sur*, Sanskrit "*Sura*," Hindi "*Suraj*," Persian "*Hoyu*," "The Sun,") {Detailed proofs of this identity in my *Aryan Origins*.} as a warrior and sometimes on horseback slaying the Dragon represented locally as a crocodile, and the Horns Sun-cult is usually stated to have been introduced into Egypt by Menes, who, I find, was a Hitto-Phoenician. Moreover, the pre-Christian spring festival of the pagan Sun-god as "Mithra" *was celebrated on St. George's Day, April 23rd*, under which the Sun-god bore the title of "Commander of the Fields," {Von Gutschmid, *Ber. der Such Ges.*, 1861 (13), 194, etc.; and H. Hulst, *St. George of Cappadocia*, 1909, 3.} and "George" is cognate with the Greek *Georgia*, "Fields," and *Georgos*, "a Husbandman," and the Hitto-Aryans were, as we have seen, the founders of husbandry, and worshippers of Bel or Geur.

This Hitto-Sumerian origin for "St. George of Cappadocia" and his Red Cross and Dragon legend now explains his introduction into England by the Catti (or "*Hitt-ites*"), and how he became the patron saint there, and how he is figured freely on pre-Christian monuments with solar symbols in Britain. He and his Dragon-legend were clearly introduced and naturalized there by our Hittite or Catti Barat or "Briton" ancestors from Cappadocia and Cilicia long before the dawn of the Christian era.

These new-found facts and clues now disclose that not only St. George's Red Cross, but also the other associated Crosses in the Union Jack, namely, the Crosses of St. Andrew and St. Patrick, are also forms of the same Sun Cross.

Our *Heraldic* Crosses also are not only derived from the Hitto-Phoenicians, but even their actual Hittite names still persist attached to some of them, besides their generic name of "Cross." The "George" Cross we have already seen, and the "Cross saltire," or Andrew's Cross X, has its origin and meaning discovered in the next chapter. One of the other crosses or "bearings" in British Heraldry is called "*Gyron*" (Fig . 48 *a*), for which no obvious meaning has hitherto been found. Now this Gyron is seen to be practi-cally identical with the Cross painted on ancient Hittite pottery from Cappadocia (see Fig. 48 *b*); and of a type bearing the Hitto-Sumerian name of *Gurin* or "The Manifold or Fructifying or Harvest Cross." {Br., 5903, 5907; also called *Girin* and *Gurun*. P.S.L., 168. See, Fig. 46 *c*, *d*, W for simpler forms. On "Harvest" *cp.* L.S.G. 275.}

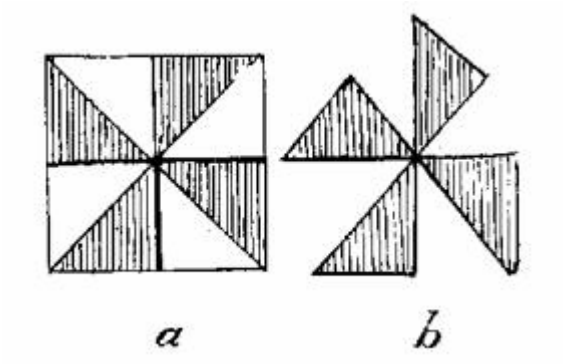


FIG. 48.--"*Gyron*" Cross of British Heraldry is the "*Gurin*" Cross of the Hittites.

(*b* after Chantre. {C.M.C., Pl. 113, from Caesarea, near the Halys R.}

Its truncated tops are apparently due to foreshortening on the

curved surface of the pottery.)

It seems to be a form of the Hittite Swastika with multiple feet as in Fig. 46 *w* and *J'*; which is also found on Early Briton monuments (Fig. 47 *U* and *H2*); and it appears to have been a solar luck-compelling talisman for fruit crops. It bears the synonym of *Buru* or "Fruit," *i.e.*, "Berry," {Br., 5905.} and thus discloses the Hitto-Sumer origin of our English word "Berry."

The Swastika or "Revolving Cross" is now seen to have been figured in a great variety of ways. And significantly we find that *all the varied Hitto-Phoenician and Trojan forms of the Swastika are reproduced on the monuments and coins of the Ancient Britons.* It is figured as a rod with two feet passing through the Sun's disc (Fig. 46 *l'*), as a disc with angular teeth like a circular saw (*l2*) , a disc with tangent rays (*O*), disc with curved radii in direction of rotation (*v'* and *N*), key-pattern (*x*), all of which forms are found in Early Britain (Fig. 47) . The "*Spiral* ornament" itself is also now seen to be merely a form of the revolving Swastika.

The direction of movement of the revolving Sun, especially of the returning or "resurrecting" Sun, is also indicated on Hittite seals, not by feet but by fishes swimming towards the East, *i.e.*, the left (see Figs. 42 and 49). A striking instance of the identity in motive of the Hittite and Briton representations of these solar symbols is seen in Fig. 49. The details of the Catti or Hittite seal of about 2000 B.C. are seen to be substantially identical with those on the old pre-Christian Cross at Cadzow (or Cads-cu, the "Koi" or town of the Cad or Phoenicians), the modern Hamilton, an old town of the Briton kingdom of Strath-Clyde, in the province of the Gad-eni--the Brito-Phoenician Gad or Cad or Catti.

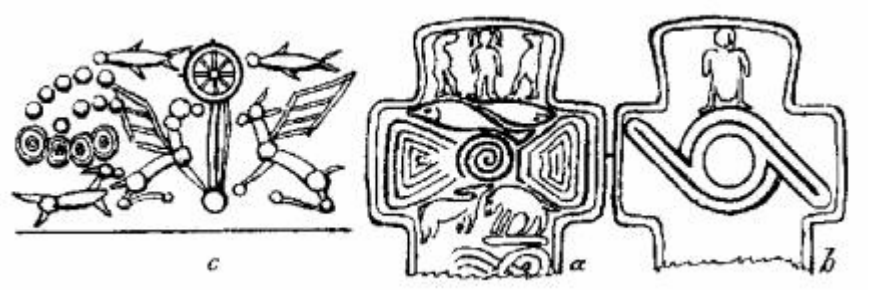


FIG. 49.--Identity of Catti or Hittite Solar Monuments with those

of Early Britain.

a, *b*, Cadzow pre-Christian Cross (after Stuart). {S.S.S.T., 118. I have verified details on spot.}

c, Hittite seal of about 2000 B.C. (after Ward). {W.S.C., 991.}

In the Hittite seal (*c*) the revolving 8-rayed Sun with effluent rays is connected by bands to the setting Sun which has entered the Gates of Night or-Death, figured as barred doors. A short-tailed animal (Goat) is on each side, the left-hand one followed by the Wolf of Death (see later); and the direction of the Resurrecting Sun is indicated by two fishes swimming eastwards (to the left). The 5 circles (or "cups") = Tasia, the director of the Resurrecting Sun; the 4 circles = Death, repeated as 4 larger concentric circles. The Briton monument (*a*) reproduces essentially the same scene. The central spiral on the Cross turning towards the left is the equivalent of the revolving Sun returning to the East. Above it and the curved lines, representing the Waters of the Deep as on the Trojan amulets (Fig. 31), the fish is swimming to the East, whilst the dead fish on its back = the dead person. Below are two animals, one the horned Goat, and the other apparently the Wolf of Death. Surmounting all is Tasia with his horned head-dress overcoming the Lion adversaries (see later). In the reverse (*b*), is the two-footed Swastika surmounted by Tasia the Archangel. This Early Briton Cross is thus a solar invocation to Tasia for "Resurrection from Death, like the Sun."

Another form of the Swastika Sun Cross, differing somewhat in shape from the usual type as carved on the Phoenician pillar at Newton and elsewhere, is found on the pre-Christian Ogam monument at Logie in the neighbourhood of the Newton pillar (Fig. 5B, p. 20), and formed part of a Stone Circle. {One of the remaining four, all of which are carved with symbols which are now found to be solar, S.S.S., I, 4, and Pl. 3, Figs. 1 and 2 and Pl. 4, 1, and II, page xlviii.} This symbol is also found frequently on prehistoric stones in Scotland, and occurs also in the neighbourhood at Insch, Bourtie, and lower down the Don at Inverurie and Dyce with its Stone Circle, {S.S.S., and others on Pl. 14-16.} though not hitherto recognized as a

Swastika or as associated with Sun-worship, and merely called by writers on antiquities "The Spectacles with broken Sceptre or Zig-zags," and of unknown meaning and symbolism.

This emblem, the so-called "Spectacles," carved on the lower portion of the Logie Stone, is now seen to be a decorated Swastika, in which the duplicated disc of the Sun (the so-called "lenses" of the Spectacles) replaces two of the limbs of the ordinary Swastika Cross, to represent the morning and evening Sun and the Sun-wise direction of movement from east to west (or left to right), as we have already found in the "Cup-mark" inscriptions and Sumerian seals. This direction of movement is graphically indicated by an arrow-head (the so-called "broken sceptre" of Scottish archaeologists) pointing in that direction, while the perpendicular stem is slanted to emphasize the movement and thus giving a [reverse-Z]-shape. The Hitto-Phoenician origin of this design is evident from the Phoenician {It is called a "Philistine" coin, but I find the Philistines were a branch of the Phoenicians.} coin from Gaza here figured (Fig. 50) in which darts are also used to show the

FIG. 50.--Swastika on Phoenician (or Philistine) Coin from Gaza

disclosing origin of the Scottish Spectacle darts.

(After Wilson and Ward.)

Note the darts show direction of the rotation.

direction of revolution as in the Scottish Swastika; and in Hittite seals the return revolution of the Sun is also indicated pictorially by darts (see Fig. 37 p. 248) as well as by the direction of swimming sea-fish, back to the rising Sun (see Fig. 49). {W.S.C., 993.} The double solar discs, connected by horizontal bands, as in the Scottish "Spectacles," are also carved in Hittite seals (see Fig. 59A, etc.); {*Ib*., 993. It is absolutely identical with prehistoric monuments in Scotland, S.S.S., Pl. 47. For Briton example, see Fig. 68B, p. 350.} and a Swastika with a central Sun disc is given on an ancient Sumerian seal; {*Ib*., 1307.} and also occurs on prehistoric Scottish monuments.

The retrograde movement of the victorious Sun through the Realms of Death is also figured on Briton monuments by darts placed at the ends of a rod-Swastika which transfixes the Serpent of Death (as in Fig. 51). Many specimens of this have survived; one of which forms "The Serpent Stone" now standing alongside the Newton Stone, and it is surmounted by the Double Sun-Disc or "Spectacles," {S.S.S., i. 37. The Serpent is the British adder.} and depicts the Victory of the Resurrecting Sun. *Thus the proofs for the Catti or Hitto-Sumerian solar origin of the prehistoric "Spectacles" Swastikas in the Don Valley and elsewhere in Britain are absolute and complete.*

On the coins of the Ancient Catti Britons the Sun Cross is figured very freely, in addition to the circle of the Sun itself noted in the previous chapter. It is figured in the form of the "short Cross" or "St. George's Cross" (see Figs. 3, 44, 47 *A*, *W*, etc.); also by pellets giving that form (Fig. 47 *G'*, *N'*, etc.); and as ornamental or decorated crosses and frequently by ears of corn of the "Tascio" Corn Spirit series, both perpendicularly as in the ordinary True Cross of short form (Fig. 47), and oriented or "saltire" in the style of St. Andrew's Cross, and associated with other emblems of the Sun-cult. And the "Rood screens" and "Rood lofts" in our Gothic cathedrals still attest the former prominence of the Cross or "Rood" in early and medieval Christianity in Britain, with its leading Gothic racial elements.

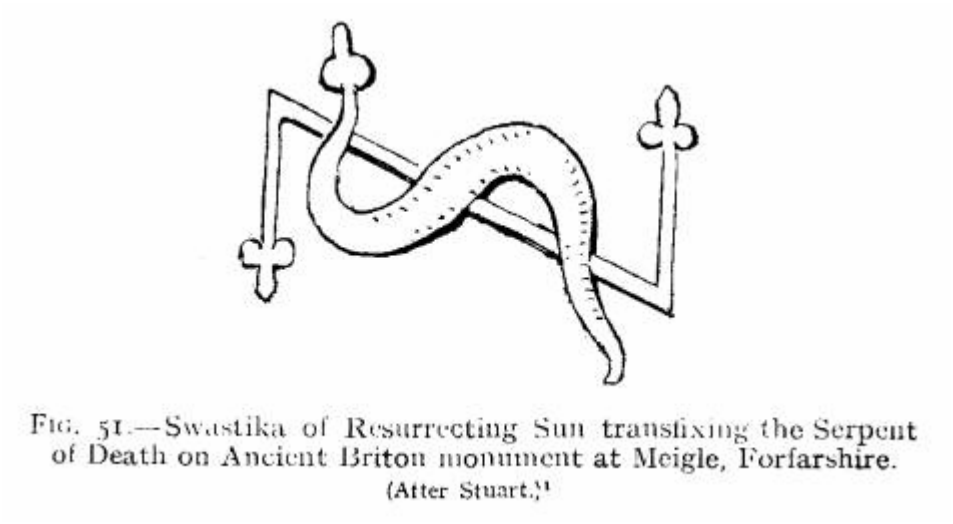


FIG. 51.—Swastika of Resurrecting Sun transfixing the Serpent of Death on Ancient Briton monument at Meigle, Forfarshire. (After Stuart.)[1]

FIG. 51.--Swastika of Resurrecting Sun transfixing the Serpent

of Death on Ancient Briton monument at Meigle, Forfarshire.

(After Stuart.) {S.S.S. ii. Ill. Pl. 25, 17.}

The True Cross, thus venerated as the emblem of Universal Victory of the One God symbolized in the Sun, was worn on the person, as we have seen, on a necklace, for adoration or as an amulet or charm. The manner of holding the portable handled or pierced form of Cross for adoration or abjuration is seen in Fig. 52 from a Hittite seal, {Lajard in *Mém. Acad. des Inscript. et Belles Lettres*, 17, 361, from a Hittite cylinder in Bibliothèque Nat., Paris.} wherein additional rays of fiery light (or limbs of a St. Andrew's Cross) are added. As the Cross was made of wood, the ancient specimens have all now perished; but the frequent references in the Gothic Eddas to "The Wood" (which was made of the red Rowan Ash or "Quicken" Tree of Life), and its ash used for banishing devils and conquering enemies indicates its wide prevalence in Ancient Britain and Scandinavia. And the modern popular superstition "to touch Wood" in order to avert ill-luck is clearly a survival of this ancient "Sun-worship" of the wooden Cross. The meaning of this superstition is now seen to be, to touch the devil-banishing Wood Cross of Victory of the Sun-cult, which every Aryanized Briton carried on their person as a luck-compelling talisman against the devils and Druidical curses of the aboriginal Serpent-Dragon cult.

But neither the Cross on the pre-Christian Briton Cross monuments or carried on their persons and still carried on our national British standards, nor the Sun itself, of which the Cross was the symbol, were the objects of worship among these Early Aryans, so-called "Sun and Fire-

worshippers," but the Supreme God behind the Cross and the Sun, as we shall see further in the next chapter.

In illustration of the Early Aryan hymns which our ancestral Sumero-Phoenician Britons offered up in adoration to the "God of the Sun" at their Cross monuments, and presumably also at their solar Stone Circles in early "pagan" Britain, let us hear what the orthodox Sumerian hymns to the Father God of the Sun sing over a thousand years before the birth of Abraham:--

SUMERIAN ("CYMRIAN") PSALMS TO THE SUN-GOD.

"O Sun-God in the horizon of heaven thou dawnest !
The pure bolts of heaven thou openest !
The door of heaven thou openest !
Thou liftest up thy head to the world,
Thou coverest the earth with the bright firmament of heaven
Thou settest thy ear to the prayers of mankind;
Thou plantest the foot of mankind. . . ."

{Sumerian Hymns in C.I.W.A., 4, 20, 2, translated by Prof. Sayce (S.H.L., 491).}

* * * * *

"O Sun-God, judge of the world art thou !

Lord of the living creation, the pitying one who (directed) the world !

On this day purify and illumine, the king, the Son of God,
Let all that is wrought of evil within his body be removed !

Like the cup of the *Zoganes* cleanse him !

Like a cup of clarified oil make him bright !

Like the copper of a polished tablet make him bright !
Undo his illness. . . .
Direct the law of the multitudes of mankind !
Thou art eternal Righteousness in heaven !
Justice in heaven, a bond on earth art thou !
Thou knowest right, thou knowest wickedness !
Righteousness has lifted up its foot,
Wickedness has been cut by Thee as with a knife."

{Sumerian Hymns in C.I.W.A., 4, 28, 1 (S.H.L., 499 f.).}

"O Sun God, who knowest (all things) ! Thine own counsellor art thou !

Thy hands bring back to thee the spirits of all men.

Wickedness and evil dealing thou destroyest.

Justice and Righteousness thou bringest to pass. . . .

May all men be with Thee !" {Ib., 5, 50, 51 (S.H.L., 156).}

It will thus be seen that these pious ancestral early Aryan Sumerians under the bright beams of the Sun caught those still brighter beams of the Sun of Righteousness.

And the same "Sun-worship" is reflected in the Eddas of the Northern Goths, as, for instance, in the *Solar Liod* or "Lay of the Sun," an artless swan-song of a dying old Gothic chieftain, on his last view of the Sun at sunset:--

"I saw the Sun ! the shining Day-Star !

Drop down to his home i' the west !

Then Hell-gates heard I the other way

Thudding open heavily.

I saw the Sun set dropping to Hell's stoves,

Much was I then heel'd out o' home.

More glorious He look'd o'er the many paths

Than ever He had looked afore.

I saw the Sun ! and so thought I,

I was seeing the Glory of God.

To Him, I bow'd low for the hindmost time

From my old home i' this earth."

{For text see Ed. V.P., 1, 205, where is given a rather "free" translation. There are other stanzas which seem to be later additions of the Christian period.}

It will now be understood from these Sumerian, Vedic, Barat and other hymns of the Gentile Barat Khatti or

Goths of the Cross-cult, how the Goths and Britons, already endowed with such an exalted religion, so readily embraced the religion of "Christ of Galilee of the Gentiles" and also transferred to it their sacred Cross--which they also called "Cross" or *Garza*--as it possessed so much in common with the old "pagan" religion of their own Gentile Gothic ancestors, the Getae, Gads, Guti, Catti, Khatti or "Hitt-ites."

We thus discover by a large series of facts that the Sun cult was widely prevalent in pre-Roman Britain under its Catti kings, and that it was introduced there about 2800 B.C. or earlier, by the sea-faring, tin-exploiting and colonizing Catti or Hitto-Phoenician Barats or Britons from Cilicia-Syria-Phoenicia, who were the Aryan ancestors of the present-day Britons.

FIG. 52.—St. Andrew, patron saint of Goths and Scots,

with his Cross.

(After W. Kandler.)

Chapter XXI

ST. ANDREW AS PATRON SAINT WITH HIS "CROSS" INCORPORATES HITTO-SUMERIAN FATHER-GOD INDARA, INDRA OR GOTHIC "INDRI" - THOR & HIS "HAMMER" INTRODUCED INTO EARLY BRITAIN BY GOTHIC PHOENICIANS

Disclosing pre-Christian Worship of Andrew in Early Britain & Hittite Origin of Crosses on Union Jack. Scandinavian Ensigns, Unicorn & Cymric Goat as Sacred Goat of Indara, "Goat" as rebus for "Goth"; and St. Andrew as an Aryan Phoenician.

"O Lord Hidava,[1] thou sturdy director of men,
Thou makest the multitude to dwell in peace!"-Sumerian Psalms[2]

"The Waters collected in the Deep,
The pure mouth of Indara has made resplendent."-Sumerian Psalms.[3]

"Indra, leader of heavenly hosts and human races!
Indra encompassed the Dragon-
O Light-winner, day's Creator!"-
Rig. Veda, 3, 34, 2-4.

"Slaying the Dragon, Indra let loose the pent-up Waters."
"Indra, hurler of the Fast-winged Rain-producing Bolt."-Rig Veda.[4]

STILL further evidence for the Hitto-Phoenician origin of the Britons, Scots and Anglo-Saxons is found in the legend of St. Andrew with his X Cross as the patron saint of the Scyths, Gothic Russia, Burgundy of the Visi-Goths from the Rhine to the Baltic, Goth-land and Scotland. We shall now find that the Apostle bearing the Aryan Gentile and non-Hebrew name of "Andrew" was presumably an Aryan Phoenician, and that the priestly legend attached to

---

1. "Indara" (= "Induru") is here used instead of its synonym Ea as given in this translation.
2. Langdon, Sumerian Psalms, 109.
3. S.H.L., 487. (See note 1.)
4. R.V., 4, 19, 8.
5. 4, 22, 2.

him incorporates part of the old legend of his namesake Induru, a common Sumerian title of the Father-god Be], who is the Hittite god Indara, "Indri or Eindri-the-Divine," a title of Thor of the Goths;[1] and Indra the Father-

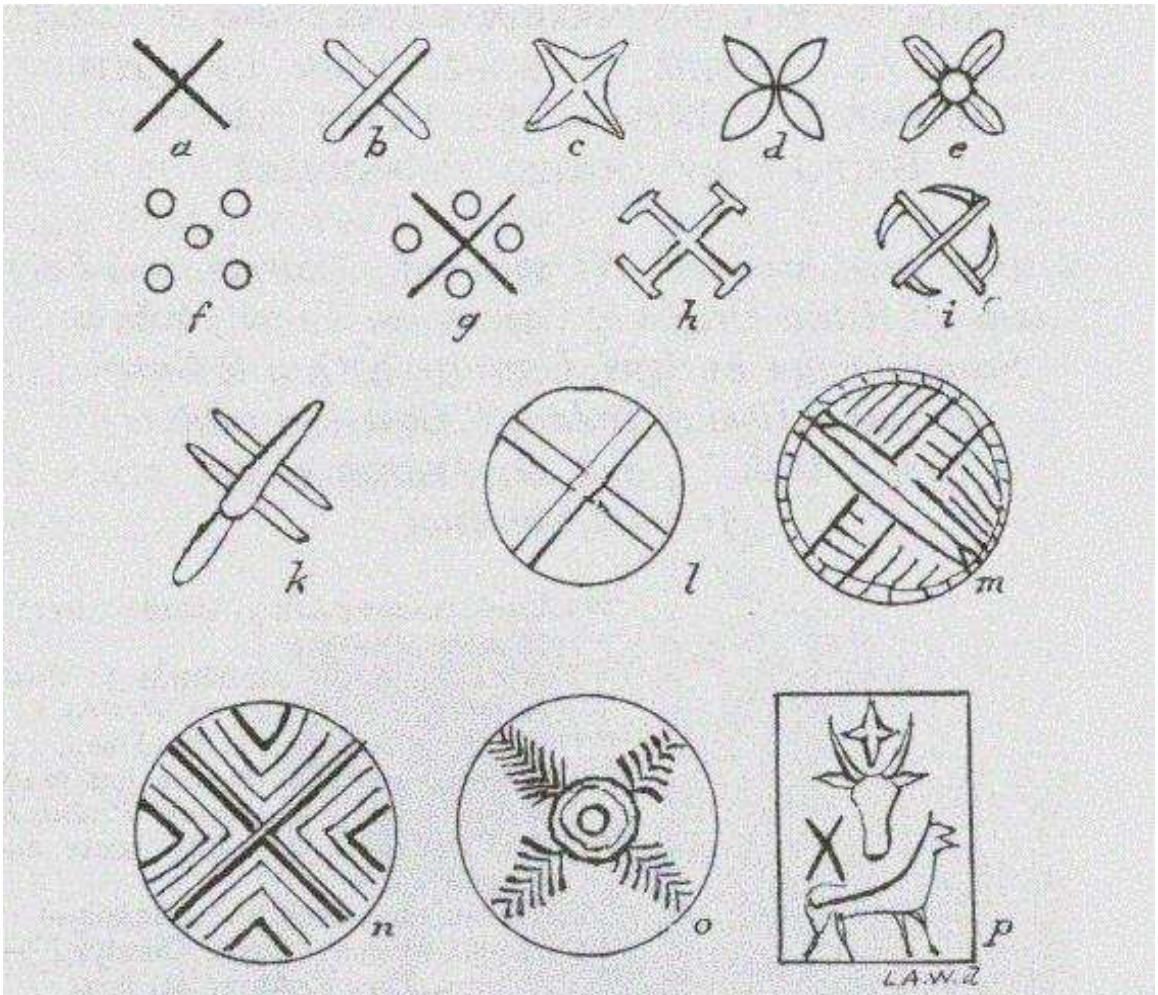


FIG. 53.—Indara's X "Cross" on Hitto-Sumerian, Trojan and Phœnician Seals.

FIG. 53.-Indara's X "Cross" on Hitto-Sumerian, Trojan and Phoenician Seals.

a W.S.C., 368 f., 1165, 1201; W.S.M., 190, 192; D.C.(L.), 1, Pl. 13, 15 and 19 (over 4 goats), Pl. 24, 15; Pl. 58, 26, 30, etc. Phoenician from Cyprus C.C. 117, 118, 252, etc. Trojan S.I., 1864, 1871, etc. b W.S.C., 1165.

c W.S.C. (Phoenic), 1171, 1194-5, 1199-2000, etc.; C.C., Pl. 12 and 6, 15, 16, 18, etc. d W., 951; D.C.(L.), 1, Pl. 18, 20, etc.

e W., 488, 952, 1169, 1203; C.C., 237.

f D.C.(L.), 1, Pl. 24, 17, with two Goats, Pl. 321b; 54, 7, 61, 1b.

g D.C.(L.), 2, 106, 1a. h W, 559. i D.C.(L.), 1, 17, 1. S.I., 2000. k W, 490. l W., 973, 1007. C.C., 252.

m D.C.(L.), 16, 2. n D.C.(L.), 1, 14, 5-7, 11, 16; Ib., 2, 98, 9b.

o S.I., 1910. p C.C., Fig. 118.

---

1. Indri-di or Eindri-di, cp. V.D., 123, where, however, it is sought to derive the name from reid, "to ride," although the name is never spelt with "reid." Di as Gothic affix appears to = "God," with plural Diar (cp V.D., 100), and cognate with Ty, "god," in series with the ty in Fimbul-ty, "Angan-ty" and "Hlori-di." This latter title of Thor now appears to Hler, "the Sea-god " (V.D., 274) and cognate with *Hlyr*, "tears" [? Rain] (V.D., 270) and for Hlori as a recognized spelling of Hleri, see V.D. 270.

god of the Eastern branch of the Aryan Barats. And we shall find that the worship of Andrew with his X Cross was widespread in Early Britain and in Ireland or Ancient Scotia in "prehistoric times," long before the dawn of the Christian era. And he is the INARA stamped with Cross, etc., on Ancient Briton coins (see Fig. 74 p. 384).

The X "Cross," now commonly called "St. Andrew's," or in heraldry "Cross Saltire" (or "Leaping Cross"), is figured freely, I find, on Hitto-Sumerian, Trojan and

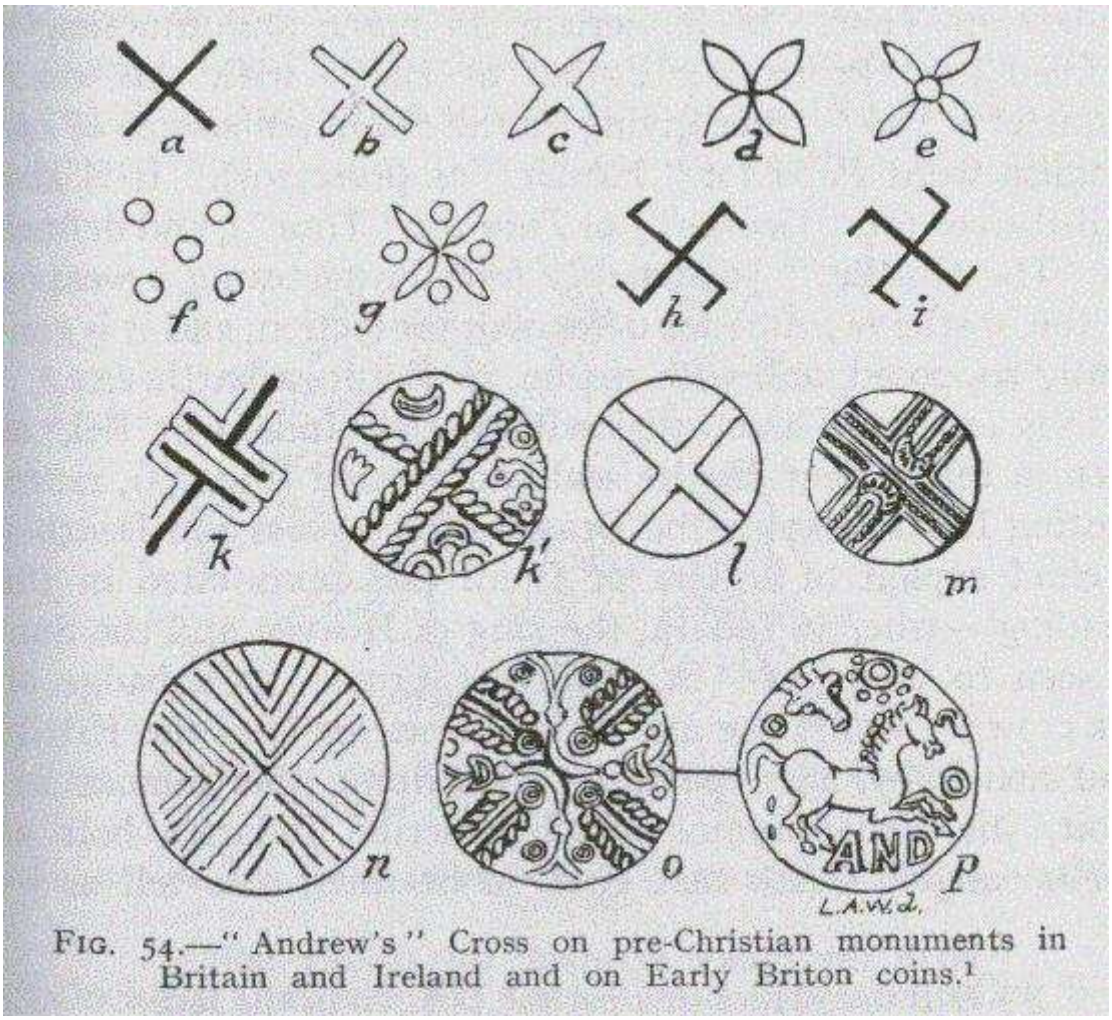


FIG. 54.—" Andrew's " Cross on pre-Christian monuments in Britain and Ireland and on Early Briton coins.[1]

FIG. 54.-"Andrew's" Cross on pre-Christian monuments in Britain and Ireland and on Early Briton coins.[1]

Phoenician sacred seals as a symbol of Indara, from the earliest period downwards, both simply and in several conventional forms, see Fig. 53. And significantly these

---

1.

a	common.
b	E.C.B., B, 15, F, 6, 8 and 1, 1-4, 7, 8, etc.; C.N.G., Fig. 27. S.S.S., 83, W., 88[d], common in key-pattern.
c	E.C.B., A, 1-6, etc.
d	E.C.B., B, 14 and common in "Celtic" crosses.
e	E.C.B., F, 8; 7, 8, 128, etc.
f	common, E.C.B., 3, 4, etc., and cup-marks; and without central. E, 86; S.S.S., 1, 24.
g	E.C.B., A, 1, etc. S.S.S., 1, 24.
h	frequent; W., 43.
i	W.L.W., 43.
k	Fig. 47 F[1] and S.S.S., 1, 57, 58, 129, 138.
l	E.C.B., C, 13,
l[1]	E.C.B., 16, 9, and with circle centre, B, 11.
m	E.C.B., 14, 9.
n	S.S.S. 2, 101; W., 37, 2, 902. G.N.G., Fig.84.
o, p.	E.C.B., 5, 4.

various conventional Hitto-Sumerian and Trojan and Phoenician forms of Indara's X "Cross" are also found in more or less identical form on prehistoric monuments and Pre-Christian coins in Ancient Britain as the "St. Andrew's Cross," see Fig. 54, which compare with previous Fig.

This so-called "Cross of St. Andrew," although resembling the True Cross of equal arms in a tilted (or "saltire") position, does not appear to have been a true Cross symbol at all, but was the battle-axe or "hammer" symbol of Indara or Thor. In Sumerian, its name and function is defined as "Protecting Father or Bel,"[1] with the word-value of "Pap" (thus giving us the Sumerian source of our English word Papa for "Father" as protector). It is also called Geur (or "George") or Tuur (or "Thor"), and defined as "The Hostile," [2] presumably from its picturing a weapon in the hostile attitude for defence or protection, and it is generally supposed, and with reason, to picture a battle-axe.[3]

It is especially associated with Father Indara or Bel,[4] as seen in the ancient Hittite seal here figured (Fig. 55), representing Indara slaying the Dragon of Darkness and Death - a chief exploit of Indara or Indra (see texts cited in the heading)-wherein Indara, the king of Heaven and the Sun, is seen to wear the "St. Andrew's Cross" as a badge on his crown; whilst the axe which he wields is of the Hittite and non-Babylonian pattern. Describing this famous exploit, the Vedic hymns which describe Indara's bolt as "Four-angled" (see text cited in heading) also tell us:-

"With thy Spiky Weapon, thy deadly bolt,
O Indra, Thou smotest the Dragon in the face."[5]

We thus see how very faithfully the Indo-Aryan Vedic tradition has preserved the old Aryan Hitto-Sumerian

---

1. Br., 1141, 1146; M., 648.
2. Br., 1143, and for Tuur Br., 1140 and 10511.
3. Oppert, Exped. to Mesopot., 58 and B.B.W., 2, p. 28.
4. "The identity of Bel with I-a or In-duru or Indara is very frequently seen in Sumerian seals by Bel being figured with the attributes and symbols of Ia or Induru. Thus in the Trial of Adam (Fig. 33), Bel is represented in his usual form, whereas in the majority of specimens of that scene he is represented as in Fig. 57, with the

Spouting Waters of Ia or Indara, as also in Fig. 35.
5. R.V., 1, 52, 13.

tradition as figured on this seal of about four thousand years ago; and how it has preserved it more faithfully even than the Babylonian tradition, which latterly transferred the credit of slaying the Dragon to Indara's son Tas or "Mero-Dach," though even on that occasion he has to be hailed by his father's title of "Ia"[1] or "Indara" himself!

The Sumerian name for this X "Cross" deadly weapon of Indara has also the synonym of Gur, "hostile, to destroy," which word-sign is also pictured by a blade containing an inscribed dagger with a wedge handle, and defined as "hew to pieces" and "strike dead" -which word Gur thus gives us the Sumerian origin presumably of the Old English Gar, a spear,[3] and "Gore," to pierce to death. This proves

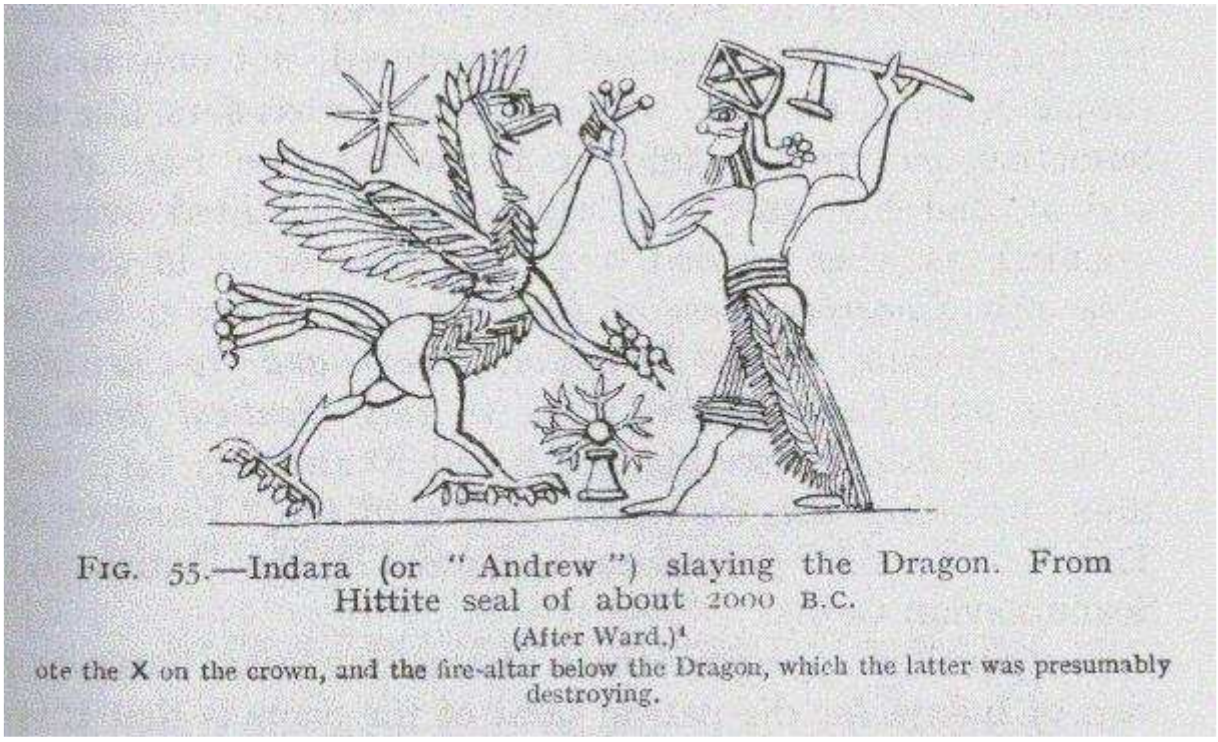


FIG. 55.—Indara (or "Andrew") slaying the Dragon. From Hittite seal of about 2000 B.C.
(After Ward.)[4]
ote the X on the crown, and the fire-altar below the Dragon, which the latter was presumably destroying.

FIG. 55.-Indara (or "Andrew") slaying the dragon. From Hittite seal of about 2000 B.C.
(After Ward.)[4]
Note the X on the crown, and the fire-altar below the Dragon, which the latter was presumably destroying.

conclusively that the X "Cross" was a death-dealing bolt or weapon as described in the Vedic hymns; and the modern device of the skull and cross-bones seems to preserve a memory of the original meaning of the X "Cross" as the deadly axe or "hammer" of Indara or Thor. And its

---

1. Cp. King, Seven Tablets of Creation, Tab. 7, p. 116, etc.
2. Br., 932; BBW., 45 and P.S.L, 164.
3. Thus "Brennes . . . lette glide his gar" (i.e., "Brian let fly his spear"), Layamon's Brut, 5079. In Eddie Gothic Geir = "spear," Anglo-Sax. Gar.
4. W.S.C., 584. Seal is in Biblioth. Nationale, Paris, 411. His Axe is of Hittite shape, as opposed to the Babylonian and Assyrian Scimitar.

Sumerian name of Gur, also spelt Geur, is thus presumably the Sumerian origin of the title of "St. George" as the slayer of the Dragon-"St. George" being none other than Indara or Thor himself under that protective title, and thus identical with Andrew.

This battle-axe protective character of this X "Cross" of Indara (or Andrew) is also well seen in the Hitto-Sumerian seals, in which it is placed protectively above the sacred Goats of Indara returning to the door of Indara's shrine or "Inn,"[1] see Fig. 57n, p. 334, wherein we shall discover that the "Goat" is a rebus representation of "Goth," the chosen people of Indara or Ia, Iahveh, or Jove, who himself is described in the Sumerian hymns as a Goat,[2] the animal especially sacred to Indra,[3] and to Thor in the Eddas. In that Figure this cross-bolt is pictured, not only in the simple X form, but also with the double cross-bars, like the Sumerian picture-sign for the battle-axe (see Fig. 46, b and b[1], and Fig. 59); and representing it, tilted over or oriented, as when carried over the shoulder or in action. Now this Sumerian form of Indara's (or Andrew's) bolt is figured on many ancient Briton monuments and pre-Christian Crosses and Early Briton coins in this identical form of "Thor's Hammer" (see Fig. 47, B and F2 and Fig. 54); and thus disclosing the Sumerian source of the "Hammer of Thor" or "Indri" (or Indara) as figured by the British and Scandinavian Goths.

The peculiar appropriateness of this Sumerian battle-axe sign of Indara for the patron saint of the Scots is that it is, as we have seen, the Sumerian word-sign for Khat or Xat, the basis of the clan title of Catti or Xatti (or "Hitt-ite"), which, we have seen, is the original source of "Ceti" or "Scot"[4] As a fact, it occurs not infrequently on pre-

---

1. In Sumerian the name "In," for the hospitable house of Indara, discloses the source of our English "Inn."
2. Indara, the Creator-Antelope (Dara) . . . The He-Goat who giveth the Earth (S.H.L., 280 and 283) and see Figs. 59, etc. On Elim for He-Goat see before.
3. "The dappled Goat goeth straightway bleating To the place dear to Indra." RV., 1, 162, 2.
4. See previous notes. "Khatti" defined the Catti tribe as "The Sceptre-wielders" or ruling race.

Christian monuments in Scotland, oriented in the key-pattern ornament in Fig. 47[1], p. 295, not only at St. Andrews itself but elsewhere in Scotland, and also in Wales and in Ireland, the ancient "Scotia" (see footnotes to Fig. 47). Moreover, the Swastika Sun-Cross is likewise oriented in Scotland in the St. Andrew's Cross tilt in its key-pattern style.[1] This shows that this tilting of this Catti or "Xati" Sumerian was deliberately done in Scotland, and thus presumably implies that the Scots in Scotland up tilt the beginning of our Christian era preserved the memory that this Sumerian sign "Xat" represented their own ruling clan-name of Catti, "Xati," "Ceti" or "Scot."

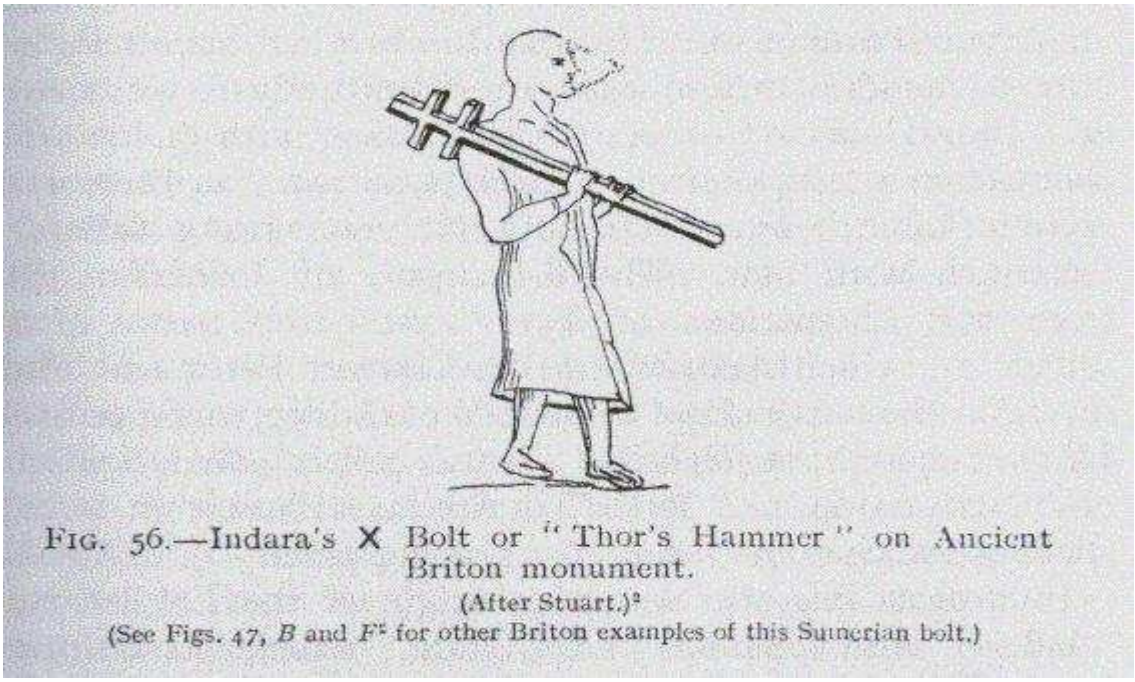


FIG. 56.—Indara's X Bolt or "Thor's Hammer" on Ancient Briton monument.
(After Stuart.)[2]
(See Figs. 47, B and F[2] for other Briton examples of this Sumerian bolt.)

In transforming the Hittite Sun-god "Indara" or "Indra" into the Christian saint "Andrew," we find the analogous process resorted to as in the case of St. George, with the added facility that "Andrew," or "Andreas," was already the name of one of the Apostles. But the name "Andrew" is admittedly not a Hebrew or Semitic but an Aryan name, and now seen to be a religious Aryan name based on that of the Father-god Indara or Indra. Indeed, it is believed by biblical authorities that Andrew the Apostle,

---

1. S.S.S., I, Pl. 62, 63, etc.
2. S.S.S., I, 138. From Strathmartine, Forfarshire.

---

who was the first disciple of Christ of "Galilee of the Gentiles" and the introducer of his brother Peter to Christ, was an Aryan in race.[1] He was significantly a disciple of John the-Baptist (of the pre-Christian Cross, cult), before he followed Christ, he introduced Greeks to Christ and was associated with Philip, an Aryan Greek,[2] who, we have seen, was the companion of the Aryan apostle Bartholomew, With such an Aryan extraction and name he was naturally represented as the Apostle to Asia Minor (of the Hittites) and to **the Scythians,[3] who were Aryanized under Gothic or "Getae" rulers; and their name "Scyth," the Skuth-es, of the Greeks is cognate with "Scot."**

Indeed, Andrew the Apostle appears to have been racially an Aryan Phoenician. He, like his brother Simon Peter - both elements of whose name are admittedly Aryan Gentile and non-Hebrew[4] -was a fisherman with nets. This occupation presupposes a non-Hebrew race, as there is no specific bible reference to any Hebrews being sailors or fishermen with nets. The fish-supply of Jerusalem came from the Phoenicians of Tyre.[5] And the name of the village in which Andrew and his brother Peter and Philip, dwelt on the north shore of the Sea of Galilee, was specifically Phoenician and non-Hebrew. It was called "Beth-Saidan"[6] or "Beth-Saida."

"Beth" is the late Phoenician form of spelling the Sumerian Bid, "a Bid-ing place" or "Abode," - thus disclosing the Sumerian origin of the English word "bide." And "Saidan" or "Saida," which has no meaning in Hebrew, is obviously "of Sidon." The Phoenician seaport of Sidon was latterly, and is now, called "Saida;" and is within fifty miles from Beth-saida, with which it was connected by a Roman road through Dan or Caesarea Philippi, on the frontier of Phoenicia, with an ancient Hittite fortress with a temple of Bel, now significantly called "St. George."[7] And the two-horned mountain rising above Bethsaida and the adjoining Capernaum, and the scene of "The Sermon on the Mount," is called "The Horns of the

1. B.L.S., Novr., 594.
2. John, 12, 22.
3. Eusebius, H.E., 3, 5.
4. Encycl. Bibl, 4534 and 4559.
5. Nehemiah, 3, 3; 13, 16.
6. In Greek text Matt., 11, 21; Mark 6, 45; 8, 22.
7. El Khidr - by Arabs.

Khatti or Hatti," i.e., the Hittites, and we have seen that the Phoenician sailors of Sidon and Tyre were Hittites. It thus appears probable that Andrew, Peter, Bartholomew and Philip were not only Aryan in race, as their names imply, but that they were part of a colony of Sidonian Phoenicians, settled on the shores of the sea of "Galilee of the Gentiles."

And it is noteworthy that Christ, whose first disciples were Aryan Gentiles, and who himself dwelt and preached chiefly in "Galilee of the Gentiles," visited "the coasts of Tyre and Sidon"[1] worked there a miracle on a Syrio-Phoenician woman,[2] had followers from Tyre and Sidon,[3] and he specially connects Bethsaida with Tyre and Sidon.[4]

The miraculous part of the legend grafted on to Andrew the Apostle by the Early Christian Church, in making him the Apostle to the Scyths, Goths and Scots, who were traditional worshippers of Andrew's namesake, Indara, is now seen clearly to incorporate a considerable part of the myth of his namesake, the God Indara of the Goths and Scyths. Whilst the general Romish and Greek Church legends make Andrew travel as a missionary in Scythia,[5] Cappadocia of the central Hittites, Galatia, Bithynia, Pontus (including Troy) in Asia Minor, in Byzantium and Thrace of the Goths, Macedonia, Achaia, and Epirus[6] (whence Brutus sailed to Britain), the Syrian Church history relates that Andrew [like "Indara, who maketh the multitude to dwell in peace"[7]] freed the people from a cannibal Dragon who devoured the populace; and the means which he used to destroy this monster and its cannibal crew was "to spout water over the city and submerge it."

Now this function of being a "Spouter of Water" for the welfare of mankind, was a leading function of God Indara amongst the Aryans, who were essentially agriculturists and dependent on irrigation for crops. His name is usually spelt in Sumerian, as we have seen, as "House of the Waters" ("In-Duru," or "Inn of the Duru," i.e., Greek

1. Matt. 15, 21; Luke 7, 24.
2. Mark 7, 3, 6.
3. Mark 3, 8; Luke 6, 17.

4. Matt.11, 21-22. Tyre and Sidon had early Christian congregations (Acts 21, 3-7), and the bishops of the Christian synod of Tyre (335 A.D.) were Arians (R.H.P. 544).
5. Eusebius, H.E., 3, 5; and B.L.S., Novr., 594.
6. B.L.S., Novr. 594.
7. See extract in heading.
8. B.S.L., Novr. 595.

Udor and Cymric Dwr, "Water").[1] And Indara is very freely represented in the Hitto-Sumerian seals from the earliest period as "Spouting Water" for the good of mankind and to the discomfiture of the Dragon, who blocked the water-supply (see Figs. 35 and 57).

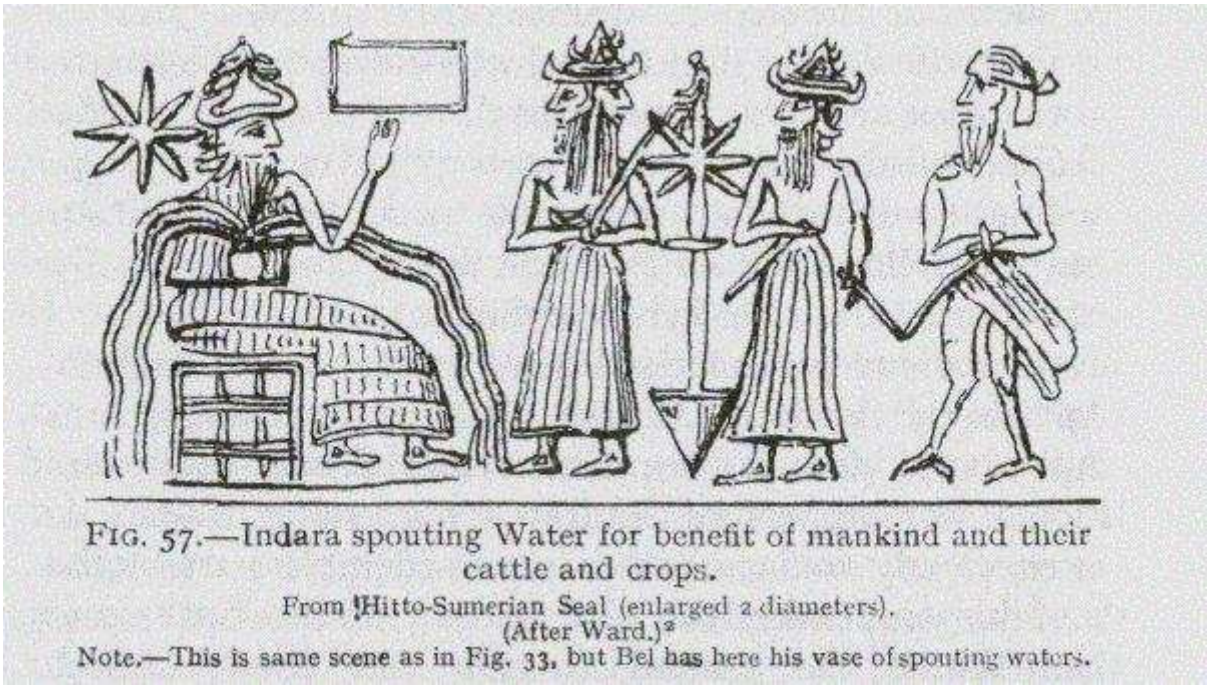


FIG. 57.—Indara spouting Water for benefit of mankind and their cattle and crops.
From Hitto-Sumerian Seal (enlarged 2 diameters).
(After Ward.)*
Note.—This is same scene as in Fig. 33, but Bel has here his vase of spouting waters.

FIG. 57.-Indara spouting Water for the benefit of mankind and their cattle and crops.
From Hitto-Sumerian Seal (enlarged 2 diameters).
(After Ward.)[2]
Note.-This is same scene as in Fig. 33, but Bel has here his vase of spouting waters.

This Water-spouting of Indara is also freely celebrated in the Indian Vedic hymns wherein Indra is actually described as "garlanded" with the Euphrates River, precisely as figured in the above Sumerian seal, and as described in the Sumerian psalms, thus establishing again the remarkable literal identity of the Indo-Aryan Vedic tradition with the Sumerian.

"I, Indra, have bestowed the Earth upon the Aryan,
And Rain upon the man who brings oblations.
I guided forth the loudly roaring Waters."-R.V. 4, 26, 2.

"O Indra! slaying the Dragon in thy strength,
Thou lettest loose the Floods." - R.V., 1, 80, 11; 4, 17, 1; 19, 8.

"Indra, wearing like a woollen garland the great **Parusni [Euphrates]** River,[3]
Let thy bounty swell high like rivers unto this singer." - R.V., 4, 22, 2.

---

1. Indo-Pers. Darya, Derya "Sea."
2. W.S.C., 283-5.
3. The Euphrates was called by the Sumerians Buru-su or Puru-su, and in Akkad, Puru-sinnu, which latter appears to be the source of its Vedic name of "Parasni".

"The Waters of Purusu [Euphrates], the waters of the Deep . . .
The pure mouth of Induru purifies."-Sumer Psalm.[1]

And a similar function is ascribed to Jehovah in the Psalms of David .[2]

It would, moreover, now appear that in fixing the place of St. Andrew's alleged martyrdom in Achaia in Greece and under a proconsul called AEgeas, the early Church had merely incorporated still further that part of **the Hitto-Sumerian or Gothic myth of God Indara, wherein he bore the title of "Aix or Aigos," The He-Goat (or "Goth"),[3] whilst his chosen people, the Sumers and Goths, were historically known as "AEgeans" or "Achaians" and their land as "Achaia."[4]** For there seems to be no real historical evidence whatsoever for the martyrdom of St. Andrew the Apostle; and the Syrian history which is presumably the most authentic, makes no mention of his martyrdom.

And even the extraordinary and hitherto inexplicable folk-lore tradition attaching to St. Andrew's Day, for maidens desirous of husbands to pray to that saint on the evening of his festival (30th November), as described by Luther, and current amongst the Anglo-Saxons,[5] is now explained by Indra's traditional bestowal of wives:

"Indra gives us the wives we ask."-Rig Veda, 4, 17, 16.

In order to account for St. Andrew as the patron saint of the Scots (whom some writers, from the radical similarity of the name, have imagined to be "Scyths"), as the historical tradition prevents the Apostle Andrew from having proceeded further west in Europe than Greece, a Scottish story was fabricated[6] that some of the bones of St. Andrew were

---

1. Cf. S.H.L. 477, wherein the "E-a" synonym of In-duru is given.
2. "Thou visitest the Earth and waterest it; thou greatly enrichest it with the River of God." Psalm 65, 9.
3. See later.
4. Details in my *Aryan Origin of the Phoenicians*.
5. Luther (Colloquia Mensalia, 1, 232) states that in his country the maidens, on the evening of St. Andrew's day, strip and pray to that saint for a husband. And the same custom prevailed amongst the Anglo-Saxons. H.F.F., 8.
6. B.L.S., Novr., 154. The legend found first in the Aberdeen Breviary is termed by Baring-Gould "the fable."

---

stolen from his shrine in Greece by a Greek monk in the eighth century A.D. and brought by him to St. Andrews in Fife, although no mention of such a transfer or of that monk is found in the Romish calendars on the dispersion of the relics of that saint or later; and the tale is otherwise self-contradictory.[1] Presumably, therefore, there was an early Phoenician Barat "pagan" shrine to Indara or Indri Thor or Andreas at St. Andrews-which is near the mouth of the Perth river-at the foundation of the priory there at the conversion of the local Picts and Scots to Christianity in the eighth century A.D.[2]

This existence of a pagan shrine of Indara at St. Andrews in the pre-Christian period is confirmed by the unearthing there of a considerable number of pieces of ancient sculpture and fragments of crosses bearing no Christian symbols, but which, from their appearance, are believed to have been pagan and had "been broken up and thrown aside as rubbish,"[3] or buried as casing for graves, or built into the foundations of the twelfth century cathedral.[4] Amongst these fragments of crosses, which are of the Hitto-Sumerian pattern, are many ornamented with the double-barred Indara's or Thor's Hammer in key pattern.[5] And one slab of elaborate sculpture bears, as its chief figure, what is obviously intended for Indara killing the Lion by tearing asunder its jaws,[6] in defence of a sheep and deer or

---

1. Ib., 454. The Greek monk is called Regulus and is said to have brought the relics in the eighth century from Patras in Greece, the reputed place of St. Andrew's martvrdom and burial. But the Romish calendars state that all the relics of St. Andrew were removed from Patras by Constantine to Constantinople in 337 A.D. Ib., 598.
2. Several other towns in Britain appear to bear this Andreas or Gothic Eindri-de name, such as Anderida, the old name for Pevensey in the Roman period, the port where William the Norman landed in the Channel; Andreas in the Isle of flan with Runic monuments; Ender-by in Lincoln. And Indre was the old name and present provincial name of Tours, which the British Chronicles relate was founded by Brutus. An analogous name seems St. Cyrus, an ancient port and ecclesiastic settlement between St. Andrews and the Don River. "Cyrus," we have seen, is a form of "George" or Gur, a synonym of Indara; and the only two saints called "Cyrus" are one in Egypt, and the other in Carthage, who has no distinct historical Christian basis (cp. B.L.S., July, 321) and thus probably also Phoenician.
3. S.S.S., 2, p. 5.
4. Ib, p. 4.
5. S.S.S., 1, Pl. 62 and 63, and 2, Pl. 9, 10, 11 and 18.
6. S.S.S., 1, 61.

---

antelopes-which is a famous exploit of Indara (as cited below); and this scene is very frequently figured on Hitto-Sumerian seals and sculptures. This same scene is also significantly pictured on a fragment at Drainie in Moray,[1] where is the same double-headed Hammer of Indara or Thor on the Cross in Fig. 47F', and on several others in the same locality. And it is also noteworthy that one of the first Christian churches erected at St. Andrews was dedicated to St. Michael the Archangel,[2] that is, as we have seen, and will see further, the archangel of Indara or Andrew.

This exploit of Indara in killing the devouring Lion as well as the Dragon demon to "make the multitude to dwell in peace," now appears to explain another folk-custom on St. Andrew's Day in England, which has hitherto been inexplicable. In Cornwall it is, or was till lately, a custom on St. Andrew's Day for a party of youths, making a fearsome noise blowing a horn and beating tin pans, to pass through the town for "driving out any evil spirits which haunt the place," and later the church bells take part in it.[3] In Kent a rabble assembles on that day for hunting and killing squirrels; and a similar squirrel-hunting wake takes place in Derbyshire[4]; and the squirrel in Gothic tradition is synonymous with "demoniac."[5] This custom of expelling evil spirits on St. Andrew's Day, whilst evidencing the former worship of that saint in England, presumably celebrates the expulsion by Indara of the Lion and Dragon demons.

Altogether, in view of the many foregoing facts and associated evidence, it is abundantly clear that St. Andrew, as patron saint of the Scots, Scyths and Goths, was the Hitto-Phoenician god Indara or Indri-Thor of our Catti or Xatti ancestors, transformed into a Christian saint by the Early Christian Church for proselytizing purposes. And that in picturing St. Andrew as impaled on an X Crucifix, he is represented as hoisted upon his own invincible "hammer."

St. Patrick's Cross also appears to have had its origin in the same "pagan" fiery Sun Cross as that of "St. George."

---

1. S.S.S. 130.

2. S.C.P., 185.
3. H.F.F., 8.
4. Ib., 8 and 562; but in Derbyshire at an earlier date in Novr.
5. Cp. V.D., 483.

St. Patrick, as we have seen, was a Catti or Scot of "The Fort of the Britons" or Dun-Barton, who went to Ireland, or "Scotia" as it was then called, on his mission to convert the Irish Scots and Picts of Erin in 433 AD. He appears to have incorporated the Sun and Fire cult of his ancestral Catti into his Christianity. This is evident from his famous "Rune of the Deer" in consecrating Tara in Ireland - wherein the name "Deer," the Sumerian Dava, now seen to be the source of our English word "Deer," is the basis of one of the Hitto-Sumerian modes of spelling the god-name of In-Dara, who, we shall see, is symbolized by the Deer or Goat. And the Sun is also called "The Deer" in the Gothic Eddas, and thus explains the very frequent occurrence of the Deer carved as a solar symbol on pre-Christian Crosses and other monuments in Britain as well as on Early Sumerian and Hittite sacred seals, and sculptures, as figured and described below.

In his "Rune of the Deer" St. Patrick invokes the Sun and Fire in banishing the Devil and his Serpent Powers of Darkness:-

"At Tara to-day, in this fateful hour
I place all Heaven with its Power,
And The Sun with its Brightness,
And the Snow with its Whiteness,
And Five with all the Strength it hath.

All these I place
By God's almighty help and grace
Between myself and The Powers of Darkness!"[1]

And there are repeated references to St. Patrick using his Cross to demolish Serpent and other idols and to work miracles with it, as did the Hitto-Sumerians. And he did so at a period before the True Cross had become identified with the Crucifix.

Thus, we discover that the Crosses of the British Union Jack, as well as the Crosses of the kindred Scandinavian ensigns are the superimposed "Pagan" red Sun Crosses and Sun-god's Hammer of our Hitto-Phoenician ancestors; which those "Pagan" forefathers had piously carried aloft as their own

---

1. Ed. E. Sharpe in Lyra Celtica, 17.

standards to victory through countless ages, and which have been unflinchingly treasured as their standards by their descendants in England, Scotland and Ireland, even after their conversion to Christianity, and who ultimately united them into one monogram at the reunion of the kindred elements in the British Isles into one nation-two of the Crosses in 1606, and "St. Patrick's" added in 1801.

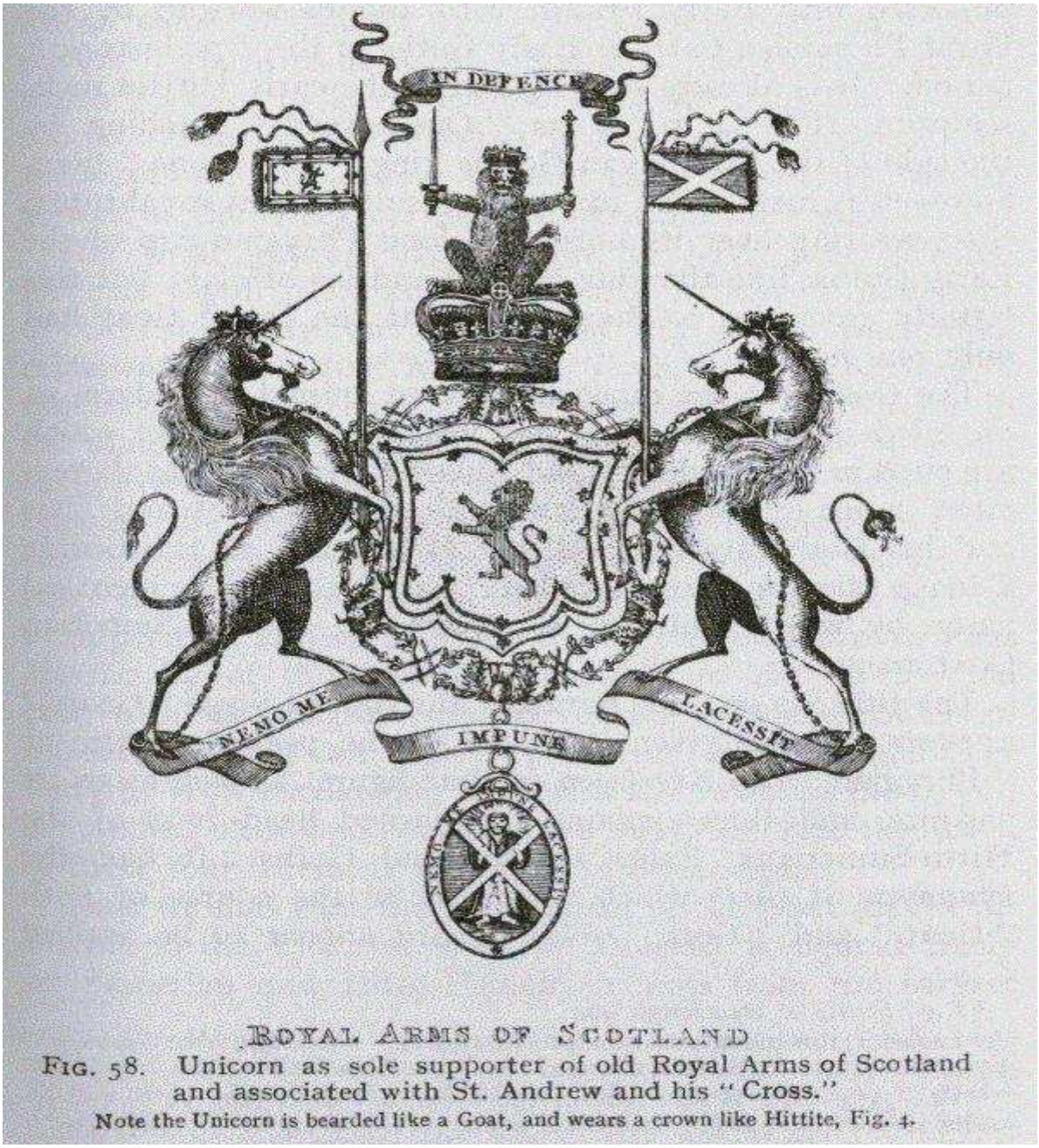

IN DEFENCE
NEMO ME
IMPUNE
LACESSIT
ROYAL ARMS OF SCOTLAND
FIG. 58. Unicorn as sole supporter of old Royal Arms of Scotland and associated with St. Andrew and his "Cross."
Note the Unicorn is bearded like a Goat, and wears a crown like Hittite, Fig. 4.

FIG. 58. Unicorn as sole supporter of old Royal Arms of Scotland and associated with St. Andrew and his "Cross."
Note the Unicorn is bearded like a Goat, and wears a crown like Hittite, Fig. 4.

The Unicorn, also, which is the especial ancient heraldic animal of the Scots, the sole supporter of the royal arms of

Scotland, the surmount of the ancient town or market crosses of Edinburgh, Jedburgh, etc., the supporter or shield of the chief families bearing the family surname of "Scott,"[1] and joined to the Lion (or, properly, Leopards) of England by James I. (VI. of Scotland) on the Union, is now disclosed to be the sacred Goat or Antelope of Indara, the Uz or Sigga, Goat, or Dara or Deer-Antelope of the Hitto-Sumerians, imported into Early Britain with Indara worship by the Barat Phoenician Catti or Early Goths in the "prehistoric" period. It is already seen figured in the early Hittite rock-sculpture (Fig. 4, p. 7) as "One-horned," standing by the side of the first Aryan Gothic king. This "one" horn, however, is merely the apparent result of this royal totem Goat wearing over its horns the long Phrygian cap of the Early Goths, like the king himself and his officials, but this latterly gave rise to the legend that the totem Goat had only one horn.

The Goat was the especially sacred animal of Indara, as recorded in the Sumerian and Vedic texts, some of which are cited in the heading; and Indara himself was, as therein cited, called by the Sumerians "The He-Goat";[2] and Thor and his Goths are also called "He-Goats" in the Gothic Eddas, wherein Thor is called "Sig-Father," the identical name by which Bel also is called,[3] i.e., by the Sumerian Goat name.

The title Sig or "the horned," the root of Sigga "Goat,"[4] appears to have given its name to **the peaked Hittite or "Phrygian" cap** Sag (seen in that figure) as well as to its wearers, and thus explains the horned head-dress of the Hitto-Sumerians, Early Britons and Goths. It had the synonym of Gud[5] which seems to be the source of both "Goat" and "Goth." Gud or Gut appear to be applied

1. E.g., Scotts of Buccleugh line.
2. Indara, the Creator-Antelope (Dara) . . . The He-Goat who is giveth the Earth. (S. H. L., 280 and 283. On Elim for He-Goat see before)
3. Br., 3374. Sig is also title of the Mountain Goat (Br. 3376, and cp. under Armu M.D., 102); and is the source of Caga "goat" in Sanskrit.
4. Br., 3388 (horn), 10899 (goat). Its Akkad equivalent, sapparu, seems source of Latin capra.
5. Br., 3504, also "horn" (3515).

to the Goat itself.[1] **Hence the ruling Hitti titles of "Sag" and "Gud" and "Gut" would explain why the Goths or Guti were called by the Greco-Romans both *Getae* and *Sakai* or *Sacae*-the latter being obviously the source of "*Sax*-on," and of the royal Indo-Aryan clan of *Sakya* to which Buddha belonged, and the latter Hittite tribe of "Sagas," who recovered Palestine from Akenaten,[2] and whose name is defined as "people named Kas-sa,"[3] i.e., obviously the Kasi or Kassi.** Similarly, **the Uz Goat name, which appears to have become Uku when applied to the people,[4] seems to be the source of the name "Achai-oi" or Achai-ans for the leading tribe of early Aryans in Greece, as well as the Greek aix and Sanskrit aja for "goat."**

The Goat appears thus to me to have been selected for this totem position by the Early Aryans or Sumerians or Goths, partly on account of its name resembling rebus-wise the tribal name of "Goth," partly because of the Early Aryans having been presumably Goat-herds in the mountains before their adoption of the settled life and their invention of Agriculture and

Husbandry, and partly because the bearded and semi-human appearance of the Goat's head offered a strikingly masculine yet inoffensive effigy for their institution of the Fatherhood stage of Society, in opposition and in contrast to the primeval promiscuous Matriarchy of the Chaldee aborigines of the Mother-Son cult, with its malignant and devouring demonist totems of the Serpent, Bull-Calf, Vulture or Raven, and Wolf of Van or Fen (the Wolf exchanging also with the ravening Lion), and demanding bloody and even human sacrifices. And the fusion of these four totems is the origin of the Dragon.

Thus we find that the antagonism of the Goat (or "Unicorn") to the Lion (or Wolf or Dragon) is figured freely on Sumerian and Hitto-Phoenician seals from the earliest

---

1. Gud = "sharp-pointed" (Br., 4708) or "horned animal" (P.S.L., 159); and Gut, "horned animal," also Gut, "warrior class" (Br, 3677 and 5732, P.S.L., 169). The horned head sign Al with Sumer equivalent of Gud = Alu, "stag" (M.D., 39) and Al has Sumer equivalent of Guti (Br., 942-3, and M.D., 939) and cognate with Elim or Ilim, "He-Goat."
2. AL (W), 67, l. 21; 88, l. 13 and 18, etc. They are also called Habiri in Sumerian and Hafr is the ordinary title for the Goth soldiers of Thor in Eddas, and is defined as "He-Goat" (V.D., 231).
3. Br., 4730.
4. Br., 5915.

---

period, and also on Early Briton monuments and coins (see Figs. 59, 60), and that Indara himself is sometimes represented as a Goat or Deer (Dara) as the slayer or tamer of the demonist Lion, as is recorded also in the Vedic hymn which says: "Indra for the Goat [Goths] did to death the Lion."[1] Yet so little is our modern heraldry aware of the facts of origin, meaning and function of the "Unicorn," that it now represents that invincible Aryan totem of the Sun Cross-and of Ia or Jove and Thor and of Heaven, and of our ancestral Aryan originators of the World's Civilization-in the form of a one-horned horse, but significantly bearded like a Goat, and bound in chains and set alongside of its vanquished foe of Civilization, which is supposed to have been its victor-the ravening Lion totem of the demonist Chaldee aborigines! Whereas in the old Hittite seals, it is the Lion which wears the collar and chain (see Fig. 59 L.), whilst the Unicorn or Goat is the victor through Indara and his archangel.

The Goat, "the swift-footed one of the mountains of sunrise," is represented by the Sumerians as the Sun itself and a form of the Sun-god, though less frequently so than is the winged Sun or Sun-Hawk or Phoenix-the horse only appearing in the very latest period. In the Vedic hymns also, the Sun is sometimes called "the Goat," with the epithet of "The One Step," presumably from its ability to traverse the heavens to the supplicant in "one step":-

"The Ruddy Sun . . . the One-Step Goat,
By his strength, he possessed Heaven and Earth."[2]

This "One Step Goat" in the Vedas is in especial conflict and contact with the Dragon of the Deep, just as we have seen was the Resurrecting Sun, the vanquisher of the Serpent-Dragon of the Deep and Death. In this capacity and in its struggle with the Lion or Wolf of Death, and as the rebus for "Goth," the Goat is freely represented on Hitto-Sumerian seals and on Phoenician and Greco-Phoenician coins, in association with the Sun Cross and the protecting Archangel Tas; see Fig. 59 and also

1. R.V., 7, 18, 17.
2. Atharva Veda, 13, 1, 6.

later. And significantly it is similarly figured on Early Briton Prehistoric monuments, Pre-Christian Crosses, and ancient Briton coins, and also in association with the Sun cross, and often the protecting Archangel Tas or Tasc, see Fig. 60, and further examples later.

This picture of a "Goat" (in Old English Goot and Gote, Eddic Gothic Geit, Anglo-S. Gat and Scots Gait) in these scenes appears clearly to be used as a rebus picture-sign for "Goth" (properly Got or Goti[1]) or Getae, Sumerian Guti, Kud or Khat; just as the battle-axe picture-sign was used for their tribal title of "Khat-ti" or "Hitt-ite." The hieroglyphic practice of using rebus pictures for proper names continued popular in Greco-Phoenician and Greek coins in Asia Minor down to the Roman period.[2] This now explains also the references to the sacred Goat and Indra in the Vedic hymns, e.g. "The lively Goat goeth straightway bleating to the place dear to Indra."[3]

We now discover that the Sumerians and Hitto-Phoenicians or Early Goths called themselves, or their leading clans, by the names of "Goat," or by names which were more or less identical in sound with their name for Goat, and so made it easy for the picture of the Goat to represent rebus-wise their title of "Goth."[4]

This sacred character of the Goat as the totem animal of the Sumerians and Goths, and the source of the legend of the Unicorn, in its victory over the Lion, and as the hallowed animal of Indara or Andrew, now explains the fact of the Goat being still the mascot of the Welsh Cymri, and also the frequency of St. Andrew's Cross in the pre-Christian and early Christian monuments in Wales,[5] and in parts of England. And the figures of the Goat in association with

1. The later historical Goths of Europe and Eddie Goths spelt their name Got and Goti, the th ending is a corruption introduced by the Romans.
2. These devices are called by numismatists "speaking badges" or "types parlants." Examples are Bull (tauros) at Tauro-menium, Fox (Alopex) at Alopeconnesus, Seal (phoke) at Phocaea, Bee (melitta) at Melitaea. Goat (aix), supposed to be confined to cities called Aegae, Rose (rodon) at Rhodes, etc.; cp. M.C.T. 17, etc., 188.
3. R.N. 1, 162, 2.
4. Further details in my *Aryan Origin of the Phoenicians.*
5. See references in above notes.

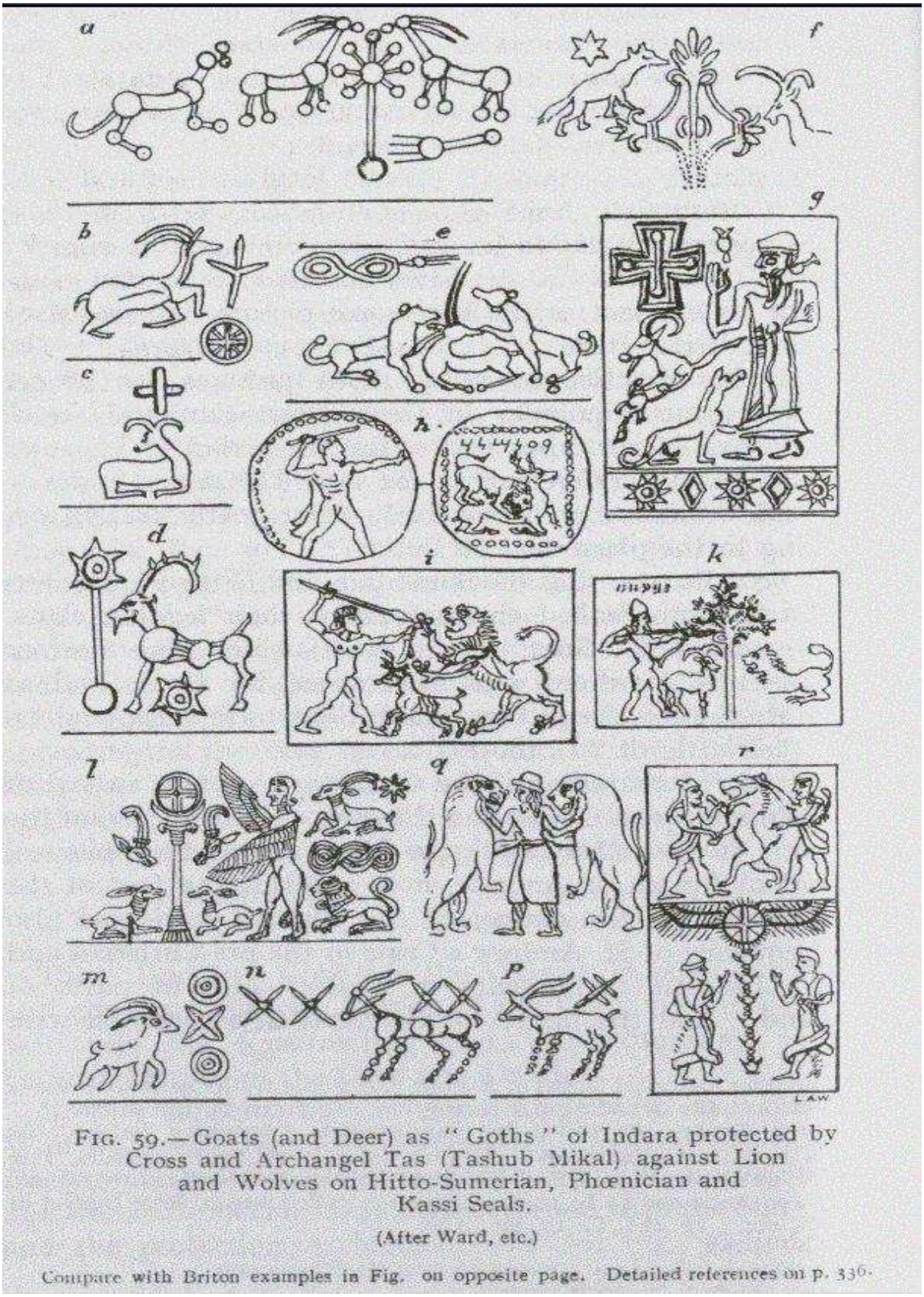


FIG. 59.—Goats (and Deer) as "Goths" of Indara protected by Cross and Archangel Tas (Tashub Mikal) against Lion and Wolves on Hitto-Sumerian, Phœnician and Kassi Seals.

(After Ward, etc.)

Compare with Briton examples in Fig. on opposite page. Detailed references on p. 336.

FIG. 59.-Goats (and Deer) as "Goths" of Indara protected by Cross and Archangel Tas (Tashub Mikal) against Lion and Wolves on Hitto-Sumerian, Phoenician and Kassi Seals.
(After Ward, etc.)
Compare with Briton examples in Fig. on opposite page. Detailed references on p. 336.

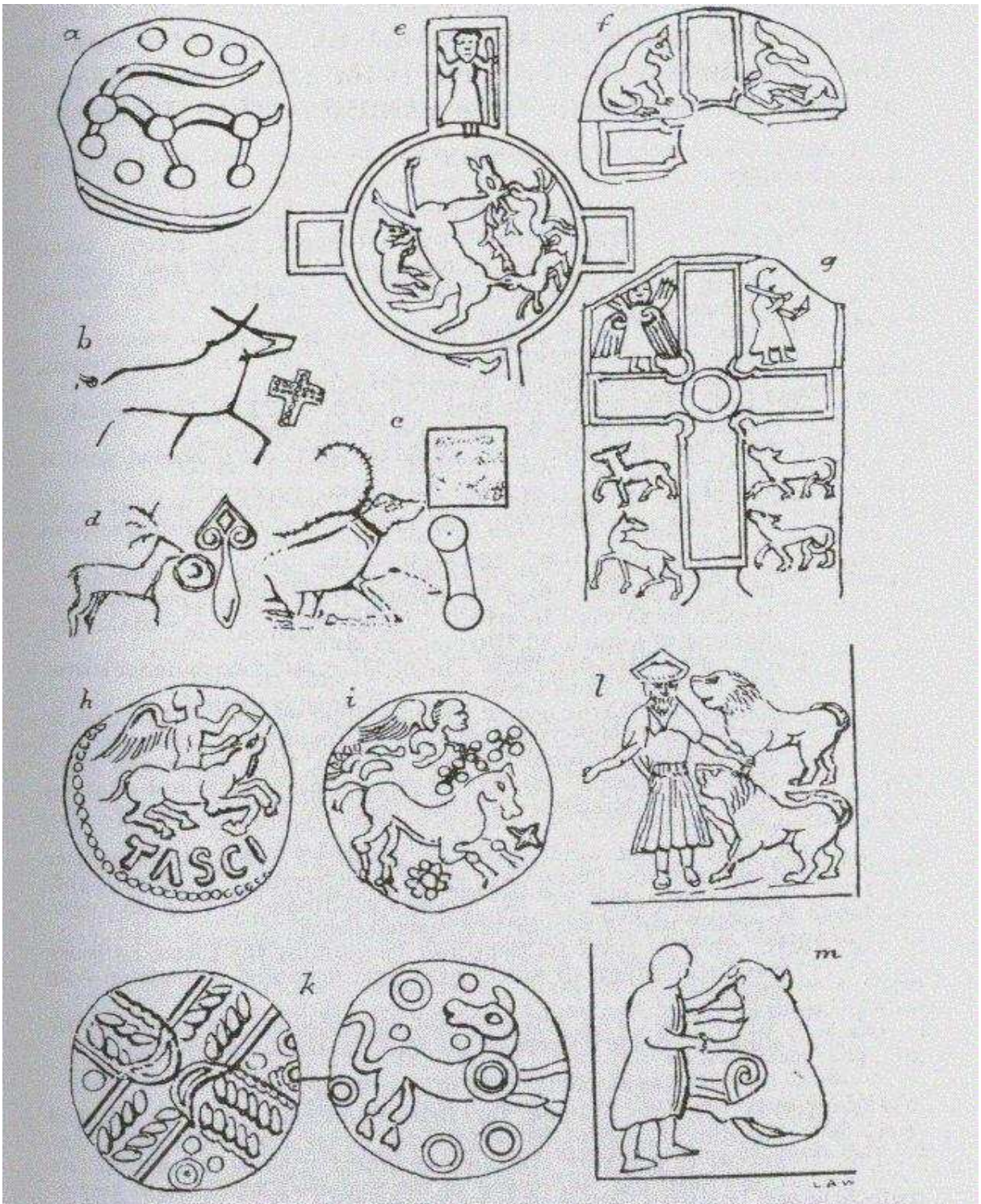


FIG. 60.—Ancient Briton Goats (and Deer) as "Goths" of Indara protected by Cross and Archangel Tascia (or Michael) against Lion and Wolves.

From ancient monuments, caves, pre-Christian Crosses and Briton Coins. Compare with Hitto-Phœnician examples in Fig. on opposite page. Detailed references on pp. 336 and 337.

FIG. 60.-Ancient Briton Goats (and Deer) as "Goths" of Indara protected by Cross and Archangel Tascia (or Michael) against Lion and Wolves.
From ancient monuments, caves, pre-Christian Crosses and Briton coins. Compare with Hitto-Phoenician examples in Fig. on opposite page. Detailed references on pp. 336 and 337.

St. Andrew's Cross and other solar symbols on the Early Briton coins, and especially in the tin coins of Cornwall (and sometimes with the name Inara and "Ando,")[1] and in forms identical with those existing on Hitto-Phoenician

---

1. "Andy" is a recognized contraction for "Andrew," see, e.g., Carnegie's autobiography.

REFERENCES TO FIG. 59, P. 334.

a W.S.C., 23, archaic Hittite seal (of about 3000 B.C.[3]). Goats defended from Wolves by Cross, and below are day and "night" linked Sun's disc, the original of "spectacles" on British monuments.

b *Ib*., 69. Goat worshipping Cross, with rayed Cross below.

c *Ib*., 526, 539. Another of same. *d* *Ib*., 494, with Crosses, revolving rayed Sun of Swastikoid form.

e *Ib*., 996. Archaic Hittite seal. Wolves attacking Goat which is saved by revolving Sun in "spectacles" form.

f C.S.H., 308 (Hittite). Goat at decorated Cross defended against Wolf.

g W.S.C., 525. Kassi seal of Tax (Tas or Tashub) saving Goat under the Cross from the Wolf, with rayed and lozenge Sun ornament in base.

h C.C., Figs. 295-298. Tax or Tashub-Mikal saving Deer from Lion; from Phoenician coins of Azubal from Phoenician ruins at Kitium in Cyprus, inscribed "King Bel." *i* W.S.C., 597. Another of same from Hitto-Sumer seal.

k C.S.H., 302. Another Hitto-Phoenician form of same under Cross-like tree or "Fruit-Cross."

l W.S.C., 949. Hittite seal of Tashub-Mikal winged, and clothed in lion's-skin as Hercules, defending Goats under "Celtic Cross;" and behind is vanquished lion chained, with collar and rope. Note also "Ionic" capital already in this Hittite seal of about 1400 B.C. Analogous Hittite seals in W.S.C., 946-7, 955, 987, etc.

m *Ib*., 1195. Goat worshipping St. Andrew's Cross and Sun discs from seal in Phoenician grave in Cyprus. *n* *Ib*., 488. Goat protected by St. Andrew's Crosses. *p* *Ib*., 490. Another with a 2-transverse-barred Cross.

q A.E., 1917, 29 (after M. Benedite) Tax taming the Lions, on ivory handle of dagger of about 4000 B.C., supposed to be from Asia Minor.

r W.S.C., 1023. Tax and assistant vanquishing the Lion, at the winged "Celtic" Cross of the Sun, on Hittite sacred seal.

REFERENCES TO FIG. 60, P. 335.

a E.C.B., H. 9. Archaic tin Brito-Phoenician coin (in Hunter Museum, Glasgow) showing Goat under three Sun discs, engraved in precisely the same technical style as archaic Hittite Cross Seal, Fig. 59, *a*, and in the Sumero-Phoenician *m* and *p*. Six other varieties in E.C.B., Pl. H.

b S.S.S., 2. Illust. Pl. 31, 10-11. Prehistoric rock-graving from Jonathan's Cave, East Wemyss, Fife. Compare Hitto-Sumerian, Fig. 59, *a-d*. The Goat or Deer is going for protection to Cross, which is studded with knobs like the Hitto-Sumerian "Fruit" Crosses. Other analogous Goat and Deer Stone Crosses, S.S.S., 1, 59, 69, 89, 91, 93, 100; 2, 101, 106.

sacred seals and Phoenician coins, affords still further conclusive evidence of the former widespread prevalence of the cult of Indara or "Andrew" in Early Britain, and of the Barat Catti Phoenician origin of the Britons and Scots.

c *Ib*., Nos. 24-27. Another of same from same cave. The Goat or Deer kneels in adoration, or for protection (as in Hitto-Sumerian, Fig. 59, *b*, *c*) below tablet containing vestiges of an inscription with trace of an **X** Cross, and below the double Sun-disc or "spectacles."

d S.A.S., Pl. 35, 1. Another graving from same cave showing Deer or Goat protected by Sun disc and, "Fruit" Cross and "Spectacles" (latter omitted here through want of space). *Cp*. Hitto-Phoenician, Fig. 59, *d* and *m*.

e S.S.S., 2, 52. Reverse of Cross from Kirkapoll, Tiree of Early Christian period, which significantly figures the Crucifix, on its face, in the primitive original **T** form, and not as the True Cross, like the monument itself. Identical scene of Wolves attacking Goat or Deer in Hittite seal, Fig. 59, *e*, and analogous to Phoenician coins *h* of Fig. 59, *e* and *f*. The man with club stepping down to rescue his deer is Hercules-Tascio as in Phoenician coin *h*, and in Fig. 59, *e*, *f*, where he is *seated* above the Cross and holding the Cross-sceptre as club, see also *g*. On opposite face his place is taken by winged St. Michael spearing the Serpent-Dragon (see also top of *g*), common on pre-Christian Crosses.

f S.S.S., 1, 127. Ancient Cross from Meigle, Perthshire; showing Goat or Deer protected by the Cross from the Wolf. *Cp*. Hittite type in Fig. 59, *f*.

g S.S.S., 1, 83. Another Tascio-Michael Goat and Cross scene from Glamis in Forfar. The Wolves hold up their head as in Hittite type, Fig. 59, *a* and *e*. Again, on top is Hercules-Tascio with his club and holding an object like a ploughshare. And on left is his winged form as Michael the Archangel. *Cp*. Hittite types in Fig. 59, *g*, *h*, *k*, *l* and *m*.

h E.C.B., 12, 7. Coin of Cunobeline. Tascio (Michael) winged reining up his horse to rescue his Goats. *i* E.C.B., A., 1 and 2. Archaic form of same showing pellet Crosses, **X** Cross and Rosette Sun. The **X** or St. Andrew's Cross is clearer in A, 6. *Cp*. Hittite, Fig. 59, *l*, and for **X** Cross *m*.

k E.C.B., 16, 2. Wolf fleeing from **X** or St. Andrew's Cross (decorated as Grain or Fruit Cross) and from Sun discs. Other wolves fleeing from Sun or Sun horse in E.C.B., Pl. E, 6 and 7; F, 15; 4, 12; 11, 13, 14. *Cp*. Hitto-Phoenician, Fig. 59, *m*, *n*, *p*, for Goats protected by the **X** or Andrew's Cross.

l S.S.S., 1, 74 and author's photos of pre-Christian Cross at Meigle, Perthshire. Tascio taming the Lions. *Cp*. Hittite, Fig. 59, *q*. In this Briton mon. the lions are duplicated on each side of Tascio, who is robed generally similar to Hittite.

m S.S.S., 1, 82. Another of same from pre-Christian Cross at Aldbar, Forfar. *Cp*. Hittite seal, Fig. 59, *r*, top register, above winged "Celtic" Cross.

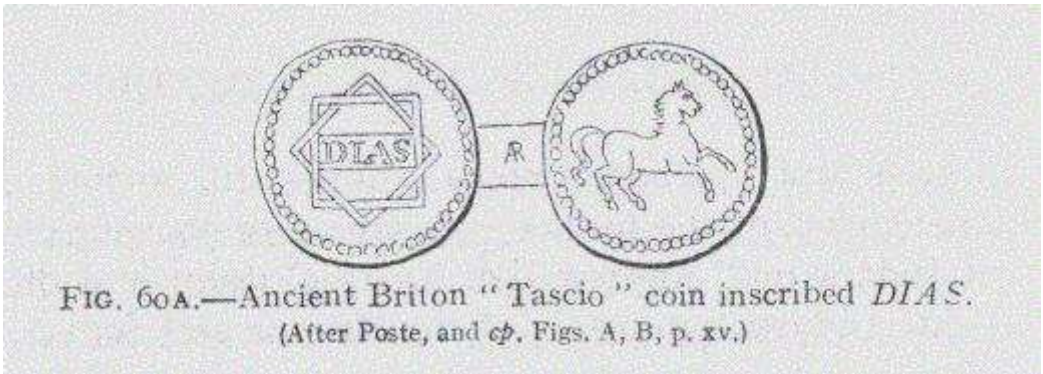


FIG. 60A.—Ancient Briton "Tascio" coin inscribed *DIAS*.
(After Poste, and *cp*. Figs. A, B, p. xv.)

FIG. 60A.-Ancient Briton "Tascio" coin inscribed DIAS.
(After Poste, and cp. Figs. A, B, p. xv.)

Chapter XXII

CORN SPIRIT "TAS-MIKAL" OR "TASH-UB" OF HITTO- SUMERS IS "TASCIO" OF EARLY BRITON COINS AND PREHISTORIC INSCRIPTIONS, "TY" GOTHIC GOD OF TUES-DAY, AND "MICHAEL-THE-ARCHANGEL," INTRODUCED BY PHOENICIANS

Disclosing his identity with Phoenician Archangel "Tazs," "Taks," "Dashap-Mikal," and "Thiazi," "Mikli" of Goths, "Daxa" of Vedas, and widespread worship in Early Britain; Phoenician Origin of Dionysos and "Michaelmas" Harvest Festival and of those names.

"O Son Tas[1] Lord of the World!
Mighty hero supreme, who subjugates
hostility . . .
Gladdener of Corn, Creator of Wheat
and Barley!
Renewer of the Herb . . .
Director of the Spirits [Angels] of Heaven.
Thou madest the tablets of Destiny."
-Sumer Litany.[2]

"Bearer of the Spear of the hero."-
"The Great Messenger, the pure one of Ia,"-Ib.[3]
"O Dashap-Mikal bless us!"
Phoenician Inscriptions.[4]

WE have already found that the tutelary Tas or Dias of the Sumerians or Early Phoenicians, also called "Son Tas or Dach" ("Mero-Dach"), "The first-born Son of God Ia" (Jahveh, Jove or Indara), was the archangel messenger

---

1 "Mero-dash" is the corrupt Hebrew form of this Sumer name, the "Mar-duk" of Assyrians, which was adopted in this translation. But we have already seen that the Sumerian reads Mar-u or Mar-uta (= "Son" + "Sun or Light"), wherein the second word occasionally has the value of Dag. The older forms of his name, however, we have seen were Tas, Tax or Dasi, so for uniformity Tas is used here and throughout this chapter.
2 S.H.L., 537.
3 Ib., 480, 517.
4 C.I.S. references p. 341.

of Ia, and that he was freely invoked and figured upon sacred seals and amulets by the Sumerians, Hittites, Trojans, and Phoenicians, just as we discovered that he was invoked in

the prehistoric cup-mark inscriptions in Britain. And we have found that he was the chief divinity figured along with the Cross defending the Goats or Deer, symbolizing the "Goths," in the Hitto-Sumerian Trojan and Phoenician seals and amulets and on Phoenician and Greco-Phoenician coins, just as we find him figured on the ancient monuments and coins of the Early Britons (see Figs. 60, etc.) in which latter he bears not infrequently the stamped name of "Tasc" or "Tascio" or "Dias,"[1] and is figured sometimes winged and frequently along with ears of corn and the Corn "Cross" of his father Indara or Andrew of the X type (see Fig. 61).

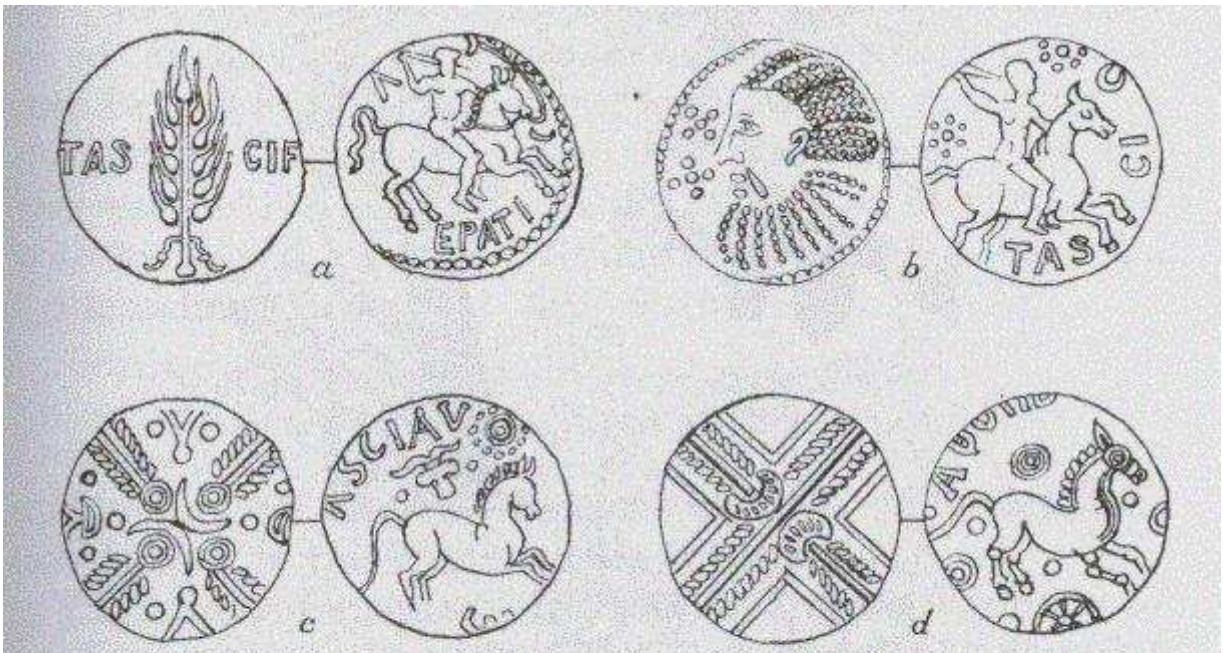


FIG. 61.—"Tascio" or "Tascif" of Early Briton Coins is Corn Spirit "Tas" or "Tash-ub" of Hitto-Sumerians.
(Coins after Evans).[2]
NOTE.—Corn "Crosses" of Indara or Andrew X type in *c* and *d*, and pellet or "cup" Crosses in *b*, with head and beard as in archaic Hittite rock sculpture of Tash-ub in Fig. 62.

We now find further that Tas is hailed as "The Gladdener of Corn, Creator of Wheat and Barley," as cited in the heading. This discovers his identity with the Corn Spirit of the Greeks, "Dionysos"- which name, indeed, of hitherto unknown origin and meaning, we now find was

1 As Dias, see Figs. A and B, page xv. Sumer script in A read Dias or judgment of God.
2 a E.C.B., Pl. 8, 12; b, Ib., 6, 3; c Ib, 5, 8; d Ib., 14, 9.

apparently applied to Tas in Sumerian; thus discovering the Sumerian origin of Dionysos in both name, function and representations. This also explains for the first time why Corn and Barley are so frequently figured on the "Tascio" coins of the Ancient Britons, and along with

Tascio on Phoenician coins, and why the popular Hittite divinity "Tash-ub" or "Tash-of-the-Plough" is figured holding stalks of Corn on the Hitto-Sumer seals, and as a gigantic warrior clad in Gothic dress holding Corn stalks and bunches

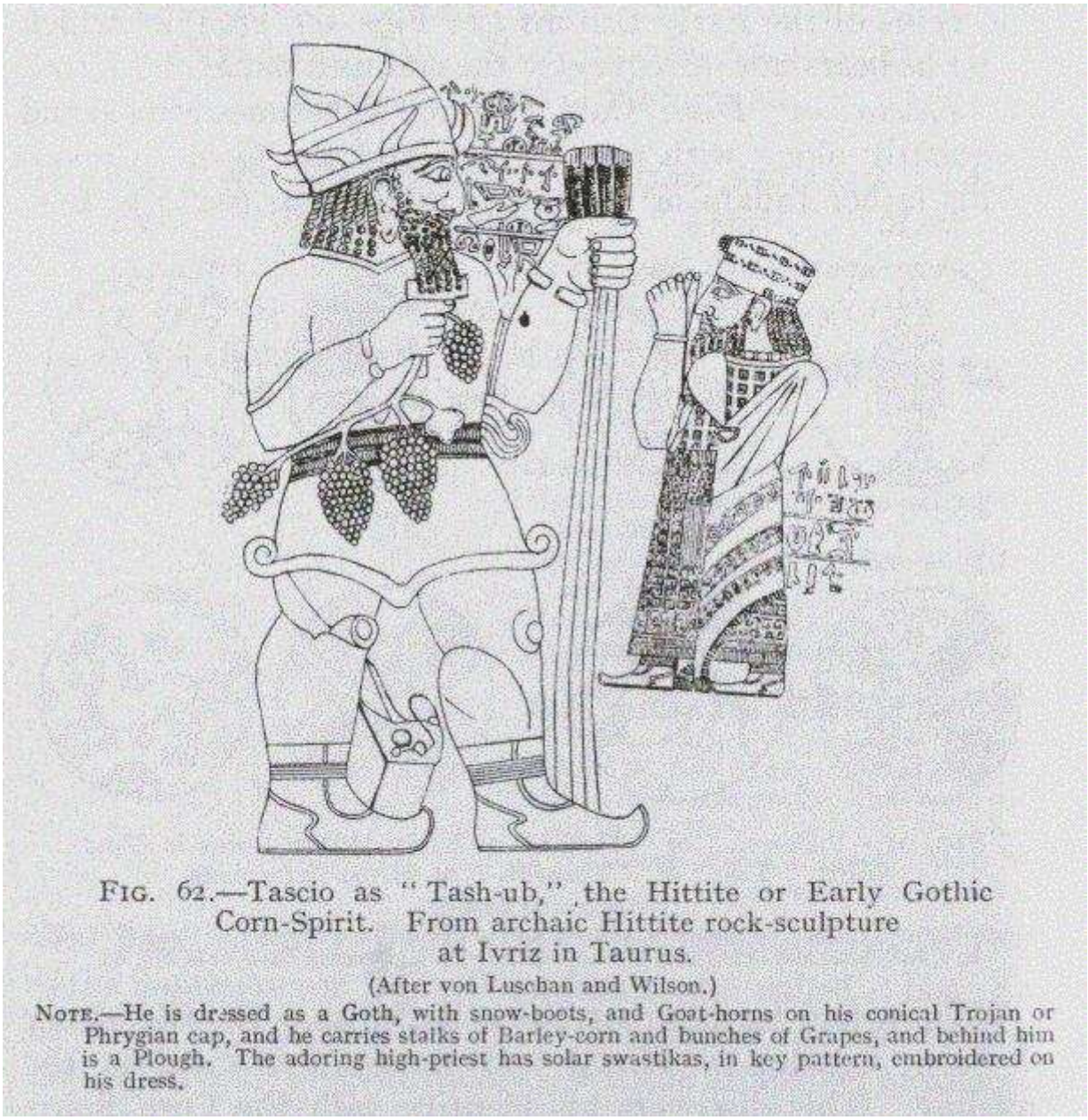


FIG. 62.—Tascio as "Tash-ub," the Hittite or Early Gothic Corn-Spirit. From archaic Hittite rock-sculpture at Ivriz in Taurus.

(After von Luschan and Wilson.)

NOTE.—He is dressed as a Goth, with snow-boots, and Goat-horns on his conical Trojan or Phrygian cap, and he carries stalks of Barley-corn and bunches of Grapes, and behind him is a Plough. The adoring high-priest has solar swastikas, in key pattern, embroidered on his dress.

FIG. 62.-Tascio as "Tash-ub," the Hittite or Early Gothic Corn-Spirit. From archaic Hittite rock-sculpture at Ivriz in Taurus.
(After von Luschan and Wilson.)
NOTE.-He is dressed as a Goth, with snow-boots, and Goat-horns on his conical Trojan or Phrygian cap, and he carries stalks of Barley-corn and bunches of Grapes, and behind him is a Plough. The adoring high-priest has solar swastikas, in key pattern, embroidered on his dress.

of Grapes beside a Plough, in the archaic Hittite rock sculpture in the Cilician Gates of the Taurus at Ivriz, near Heraclea (Fig. 62), as Tas or Tascio is the defied Hercules.

Moreover, we find that Tascio is the Hitto-Phoenician original of St. Michael the Archangel in name, function and

representation. The later Phoenicians, calling him "Dashup"[1] occasionally add the title "Mikal" in invoking his blessing[2]; and this name also appears, I find, upon the Phoenician coins of Cilicia of the fifth century along with the figure of Taxi in Phoenician script as "Miklu" (see Fig. 66); and as "Mekigal" in the Sumerian name for the old Harvest festival corresponding to Michael-mas.

And we shall find that the Hitto-Sumerian cult of Michael the Archangel, introduced by the Phoenicians, was widespread over Ancient Britain in the Phoenician period, from the Phoenician tin-port of St. Michael's Mount in the south to the two "St. Michael's Wells" near our Phoenician inscriptions in the Don Valley in the north, and in the name of other early churches and wells dedicated to St. Michael still further north. Vestiges of this cult of St. Michael the Archangel, as the Corn Spirit, introduced into Britain by the Phoenicians, are now seen to survive to the present day in the name of "Michaelmas" for the Harvest Festival (September 29th) in Britain, in association with his sacred sacramental Sun-Goose, (see Fig. 66), the "Michaelmas Goose" of that festival:-

September, September, when by Custom, right Divine,
Geese are ordain'd to bleed at Michael's shrine."[4]

and in the "St. Michael's Bannock or Cake" of the Michaelmas festival in the Western Isles of Scotland."[5]

The notion of investing God with an archangel appears to have arisen long after the Aryans had "created" the idea

1 See below. The D and R are often identical in Phoenician.
2 C. I. S., 90, 2; 91, 2; 935; 94, 5; and pp. 1, 94-99, 105, etc.
3 The Goose was sacred taboo in Ancient Britain, D.B.G., 5, 12, 6.
4 King's *Art of Cookery*, 63, H.F.F., 409.
5 Martin, describing the Protestant inhabitants of Skye, writes, "They observe the festivals of Christmas [Yule], Easter, Good Friday and that of St. Michael. Upon the latter day they have a cavalcade in each parish, and several families bake the cake, called 'St. Michael's Bannock.'" *W. Islands of Scotland.* 213, and 100. Regarding St. Kilda, Macaulay writes, "It was, till of late, an universal custom among the islanders on Michaelmas Day to prepare in every family a loaf or cave of bread, enormously large. This cake belonged to the Archangel. Everyone in each family, whether strangers or domestics, had his portion of this kind of showbread, and had some title to the friendship and protection of St. Michael." (*Hist. of St. Kilda*, 82).

of God in the image of man as "The Father-god," and after they had given him a host of angels to counteract **the swarms of malignant demons with which primeval man and the Chaldean Mother-Son cult had infested the earth, air and "the waters under the earth."** The process by which the archangel was invented and his functions arranged and developed now seems to become evident. The Father-god or "Bel" was early given by the Aryans the title of "Zagg" or "Sagg"[1] (or "Zeus"), as it exists on **the earliest known historical document, Udug's trophy Stone-Bowl from the oldest Sun-temple in Mesopotamia at Nippur.** This "Zagg" has the meaning, "The Shining Stone + Being, Maker or Creator," thus giving the sense of "Rock of Ages" to the God as the Creator.

This early Aryan name for God, about two millennium before the birth of Abraham, with its sense of fixity, is soon afterwards found spelt by the Early Sumerians in their still-existing inscriptions as Zax or Zakh, in the form "The Enthroned Zax or Zakh" (En-Zax),[2] with the meaning "The Enthroned Breath or Wind."[3] This presumably was to denote God as The Breath of Life, and perhaps also his invisibility as a Spirit. This ancient Aryan idea of God as "The Breath of Life" is preserved in the reference in Genesis to the creation of man: "God breathed into his nostrils the Breath of Life and man became a living soul."[4] And in the Old Testament, God "flies on the wings of the Wind,"[5] and in the New Testament the working of God's Spirit is compared to the Wind.[6] Such slight alterations in the spelling of divine and other proper names in order to denote a different though correlated sense, were often made by the Sumerians, and are parallel to their spelling of "Induru" as "Indara," with a different shade of meaning.

This idea of the "enthronement" and fixity of The Father-god in human form in heaven, with its sense of vast remoteness and aloofness from the earth, was presumably

---

1. Spelt alphabetically, Za-ga-ga, see before.
2. Br., 5928. Hitherto disguised by Assyriologists reading Zax by its semitic synonym of Lil.
3. Br., 5932.
4. Genesis, 2, 7.
5. Psalm xviii, 10, etc.
6. John iii, 8.

---

the reason why the Sumerians, in their human craving for the more immediate presence of God on the earth, delegated his powers on earth to a deputy in the person of "The firstborn Son of Ia," the Archangel "Tas" or Taxi (hero-Dach or Mar-Duk), who ultimately was made in Babylonia to overshadow his Father and was given most of the titles of the latter-not only "King of Heaven and Earth," "Lord of the Lands," "Creator," and "Holder of the Tablets of Fate," but even "Slayer of the Dragon of Darkness," which achievement thus became credited to him as St. Michael.[1] And the later Chaldean polytheists made him king of their motley pantheon, amongst whom the various departments of Nature were parcelled out, and they even also called him "Bel" or Father-god.

But amongst the purer Hitto-Sumerians and Phoenicians, adhering to monotheism and its "Sun-worship," Tas appears to have retained his original character of the archangel of The One God, although he is addressed as a "god," which also has the general sense of "divinity." Thus in many of the Sumerian psalms and litanies he is the mere agent on the earth of the Father-god who is enthroned in heaven. He is "The great Messenger, the pure one of Ia,"[2] "Companion of Heaven and Ia,"[3] "The Merciful One who loveth to give Life to the Dead,"[4] "Lord of Life and Protector of Habitations,"[5] and "Ever ready to hear the Prayers of mankind," he transmits these to his Father, The Enthroned **Zax (Zeus)** in heaven and carries out the orders of the latter. And we have such scenes pictured in Hittite seal, e.g., Fig. 63, which shows a sick man on his bed attacked by the Dragon of Death, and he appeals to Tas, who in turn intercedes with his Father-god Indara.

Thus we read in the old Sumerian psalms and litanies such invocations and incidents as the following:-

"May thou, Son Tas, the Great Overseer of the Spirits of Heaven, exalt thy head![6]
"(To) the Corn-god I have offered! . . ."

---

1. Indra alone killed the Dragon without aid of "Maruta" (Marduk). RV. 1, 165, 6.
2. S.H.L., 517.
3. Ib., 501.
4. Ib., 501.
5. Langdon, S.P., 277.
6. S.H.L., 517.

"May the god of Herbs, the Assembler of God and man
Deliver such and such a man, the son of his God, And may he be saved!"[1]

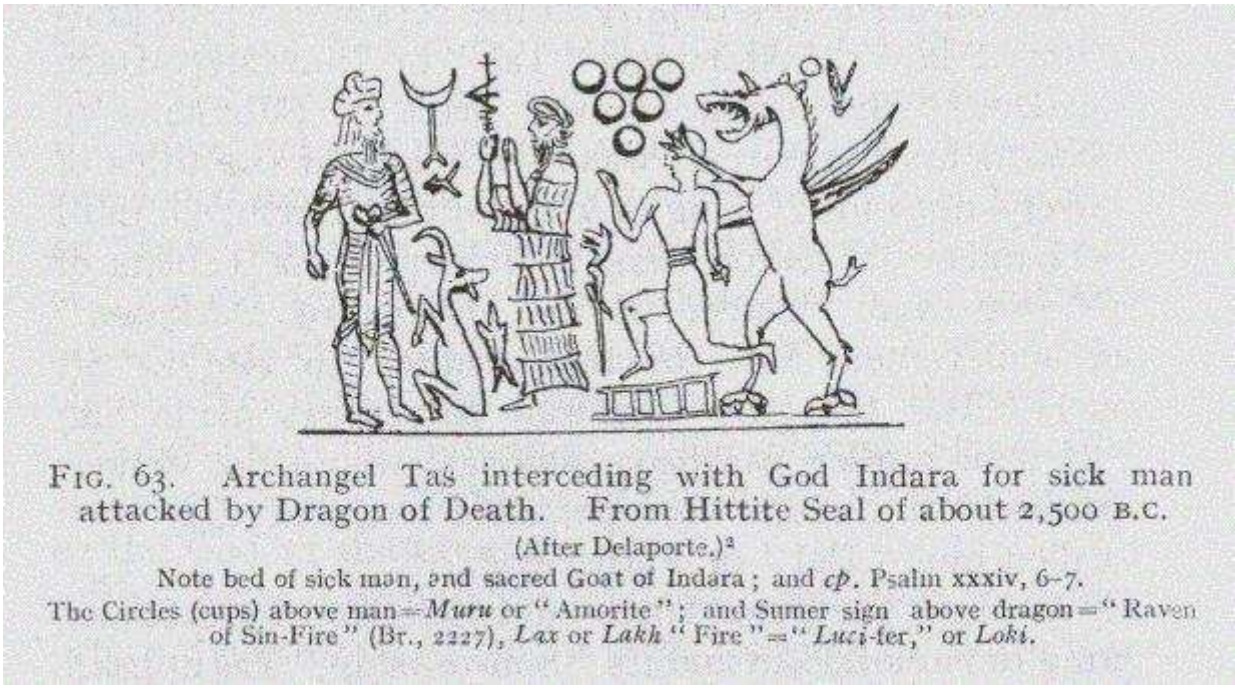


FIG. 63. Archangel Tas interceding with God Indara for sick man attacked by Dragon of Death. From Hittite Seal of about 2,500 B.C.
(After Delaporte.)[2]
Note bed of sick man, and sacred Goat of Indara; and *cp.* Psalm xxxiv, 6-7.
The Circles (cups) above man = *Muru* or "Amorite"; and Sumer sign above dragon = "Raven of Sin-Fire" (Br., 2227), *Lax* or *Lakh* "Fire" = "*Luci*-fer," or *Loki*.

FIG. 63.-Archangel Tas interceding with God Indara for sick man attacked by Dragon of Death. From Hittite Seal of about 2,500 B.C.
(After Delaporte.)[2]
Note bed of sick man, and sacred Goat of Indara; and cp. Psalm xxxiv, 6-7.
The circles (cups) above man = Muru or "Amorite"; and Sumer sign above dragon = "Raven of Sin-Fire" (Br., 2227), Lax or Lakh "Fire" = "Luci-fer," or Loki.

Then the archangel Tas, hearing this prayer, repairs to his Father in Heaven, "The Good Shepherd who rests not, who causeth mankind to abide in safety;"[3] and presents the prayer:

"The Son Tas has regarded him [the supplicant].
To his Father Ia, into the house he descends[4] and says
'O my Father, the Evil Curse like a demon has fallen on the man!'
Ia to his son made answer . . .
'Go my son, Son Tas!

Take the man to the House of Pure Sprinkling,
And remove his ban, and expel his ban.'"[5]

Or Ia or Indara replies:-
"O Son Tas, substance of mine, Go, my Son!
Before the [Cross of the ?] Sun-god take his [the afflicted's] hand,
Repeat the spell of the pure hymn!
Pour the (cleansing) Waters upon his head!"[6]

Or:-"Go, my Son Tas!
Let the Fire [-Cross ?] of the Cedar tree,
The tree that destroys the wickedness of the incubus,

---

1. S.H.L., 468.
2. D.C.O.(L) pl. 82. 406.
3. L.S.P., 245.
4. Here "descends" is used, when Ia or Indara is supposed to reside in the Waters.
5. S.H.L., 472.
6. Ib., 516.

On whose core the name of Ia is recorded,
With the spell supreme . . . to foundation and roof let ascend
And to the sick man never may those seven demons approach!"[1]

The Archangel's association with Corn and Agriculture as "The Corn Spirit," was in series with his Father's titles of "Lord of the Lands" and of Agriculture, in the Sumerian psalms.

Thus in these psalms "The Enthroned Zax" is hailed:-

"Lord of the Harvest Lands, Lord of the Grain Lands!
Husbandman who tends the fields art thou, O Zax the Enthroned![2]
"Tender of the plants of the Garden art thou!
Tender of the Grain Fields art thou!"[3]

"Father Zax, the presents of the Ground are offered to they in sacrifice!
O Lord of Sumer, figs to thy dwelling-place we bring!
To give Life to the Ground thou dost exist!
Father Zax, accept the sacred offerings!"[4]

It is easy to see now, in the light of our discoveries, why the Early Aryans or Hitto-Sumerians, Khatti or Catti Goths were naturally led to institute a patron saint or Archangel of Agriculture and The Plough. **They were, I find, the founders of the Agricultural Stage of the World's Civilization, and made Agriculture the basis of their Higher Civilization and the Settled Life-and it still remains the basis of the Higher Civilization to the present day.** They also took from it their title of **"Arri"-or "Arya" (Englished into "Arya-n")-which, I find, is derived from the Sumerian Ar, "a Plough" (which thus discloses the Sumerian origin of the Old English "to Ear (i.e., plough) the ground," Gothic Arian, Greek Aroein, Latin Ar-are).** And they made ploughing and sowing sacred rites under the Sun Cross, as we have

seen in the Cassi seal of about 1350 B.C. (see Fig. 12, p. 49) and the same scene is figured on seals of the fourth millennium B.C. In establishing Agriculture, the Aryans, as a small band of civilized pioneers,

---

1. S.H.L., 470.
2. L.S.P., 199, 201.
3. Ib., 277.
4. Ib., 279.

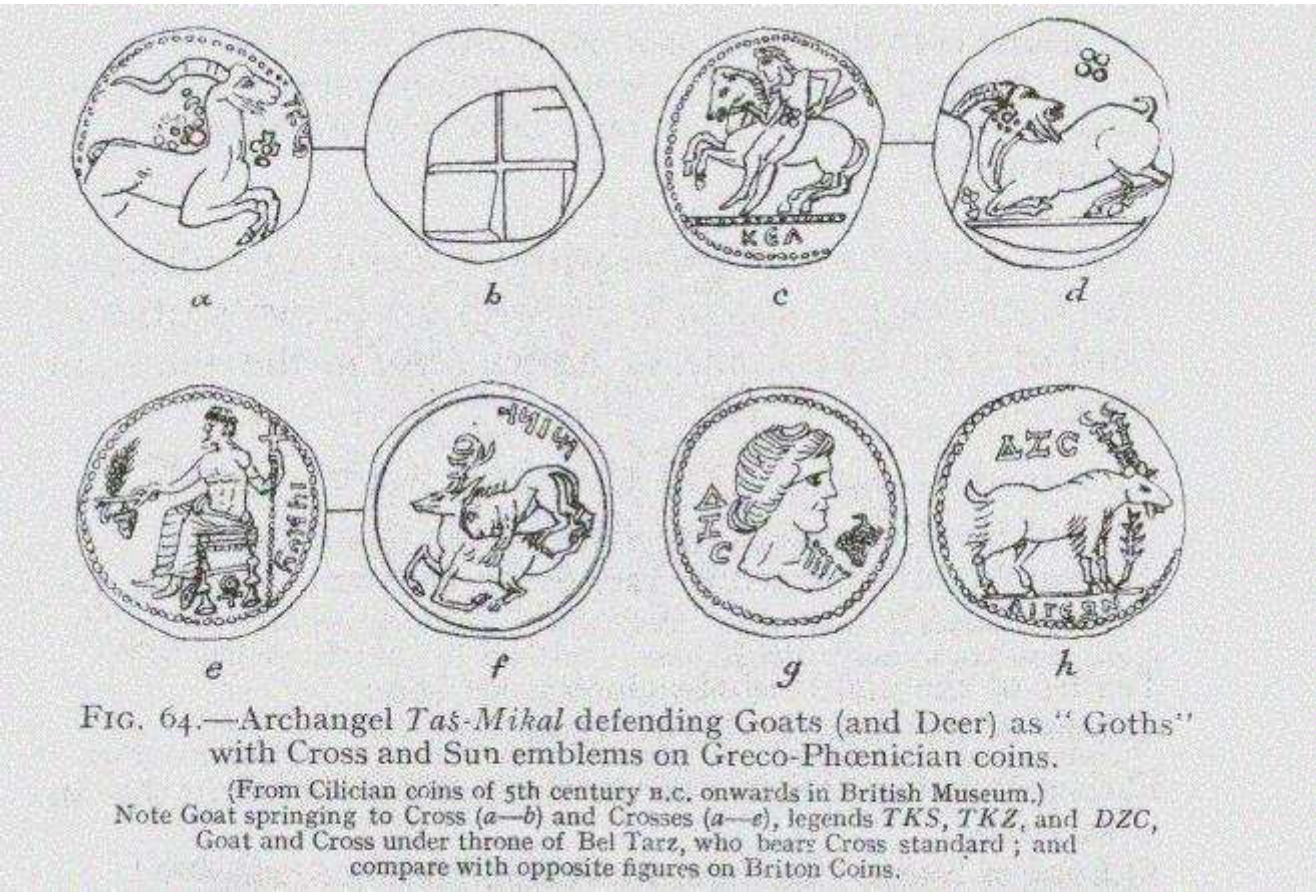


FIG. 64.—Archangel *Taṣ-Mikal* defending Goats (and Deer) as "Goths" with Cross and Sun emblems on Greco-Phœnician coins.
(From Cilician coins of 5th century B.C. onwards in British Museum.)
Note Goat springing to Cross (*a*—*b*) and Crosses (*a*—*e*), legends *TKS*, *TKZ*, and *DZC*, Goat and Cross under throne of Bel Tarz, who bears Cross standard; and compare with opposite figures on Briton Coins.

FIG. 64.-Archangel Tas-Mikal defending Goats (and Deer) as "Goths" with Cross and Sun emblems on Greco-Phoenician coins.
(From Cilician coins of 5th century B.C. onwards in British Museum.)
Note Goat springing to Cross (a-b) and Crosses (a-e), legends TKS, TKZ, and DZC, Goat and Cross under throne of Bel Tarz, who bears Cross standard; and compare with opposite figures on Briton Coins.

a One of the oldest Cilician coins of "Early Fifth Century, B.C.," supposed to be from Celenderis, sea-port (founded by Phoenicians), W. of Tarsus, see Hill H.C.C., Pl. 814. Goat is springing to the Cross, with Sun circle and Cross above it, formed by circles as in Briton coins, and bearing in front Phoenician legend reading, apparently, "TKS."

b Reverse with stamped Cross.

c Celenderis coin of about 450-400 B.C. (H.C.C., 9, 2) shows Hercules-Tascio descending from his Sun-horse to defend Goat (on reverse, d). Note Cross on his back, formed by circles, as in Briton coins and Hitto-Sumerian seals, and his club in right hand.

d Reverse of c, with Goat kneeling before Cross, behind rock, and adoring or invoking Cross in sky; representing Hercules-Tascio as messenger of Sun-god. Other analogous coins, H.C.C., 9, 1 and 3-9; 13-16; and 10, 1-5, etc.

e Hercules as "Lord of Tarsus" on coins of Tarsus of period of Mazaeus, 361-333 B.C. (H.C.C., 30, 6), bearing Phoenician legend, "Bal TKZ" or Lord Tahz (see text). Hercules-Takz seated on throne above a Goat's head and handled Cross, and bearing in left hand the Cross; as standard with fruited stalk; and in right bestows grapes, reaping sickle and ear of Corn (= Dionysos).

f Reverse of e. Stag (kin of Goat) attacked by Lion--which was killed by Hercules. Other variant coins of this type, H.C.C., 30, 1-5, 7, 8, and numerous Hitto-Sumerian and Cypro-Phoenician cylinders, etc. (see later).

g Coin supposed to be from Aigea (modern Ayas), port to E. of Tarsus, of period of Macrinus, 217-218 A.D. (H.C.C., q, 9). Showing bust of young Dionysos with bunch of grapes, and behind, his name. DZC, i.e., equivalent of "Tasc" or "Dias" of Briton coins. Very numerous coins of this type with legend DZC (see text).

h Another Aigea coin of same period (H.C.C., 4, 11), showing long-maned mountain Goat, standing before branch or stalk of corn, and bearing on top of his horns two Fire-torches (or sacred Fire of the Sun cult) and legend DZC (i.e., "Tasc") as before. had to defend themselves and their fields by force of arms against the depredations and bitter religious hostility of a world of hungry savage nomadic hordes of Serpent- and

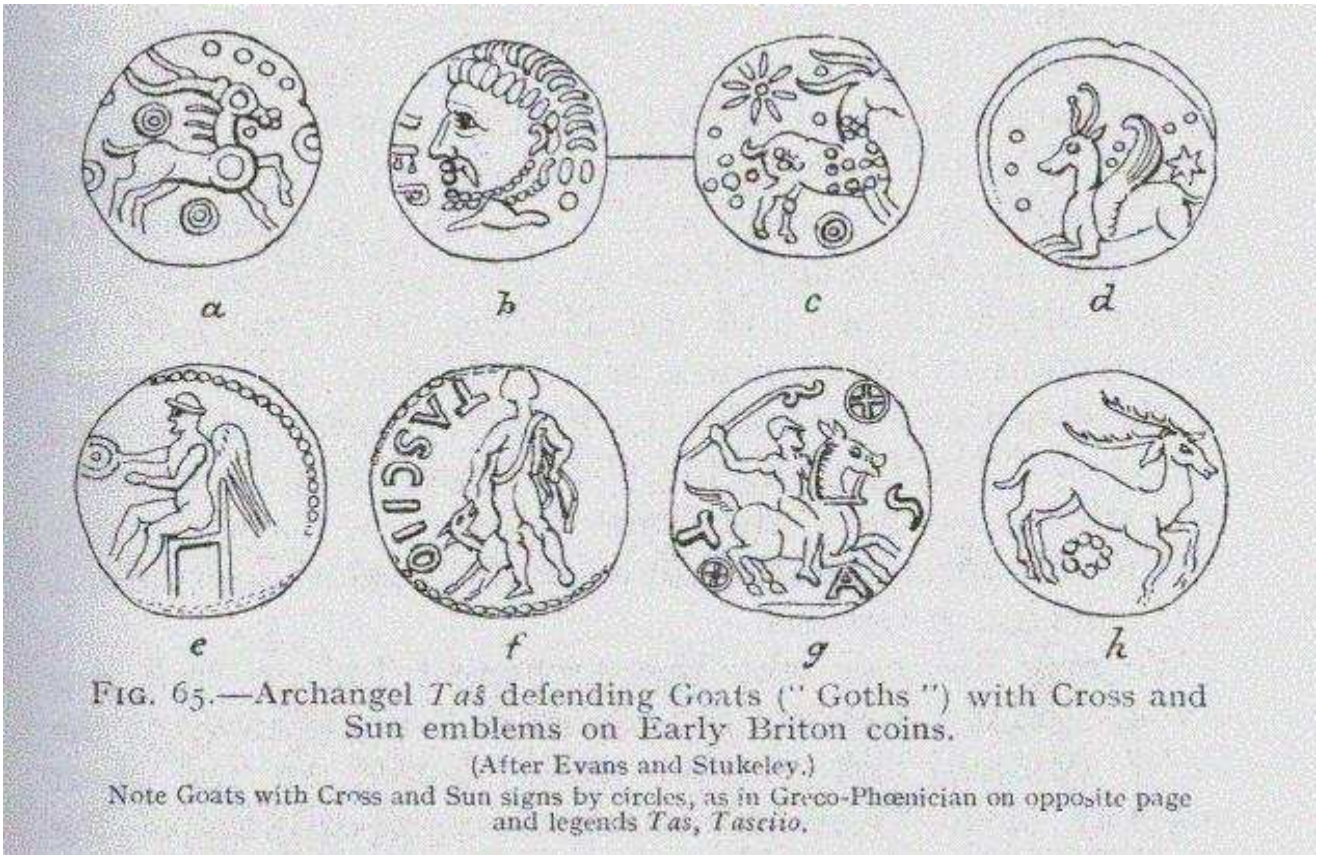


FIG. 65.—Archangel *Taś* defending Goats (" Goths ") with Cross and Sun emblems on Early Briton coins.
(After Evans and Stukeley.)
Note Goats with Cross and Sun signs by circles, as in Greco-Phœnician on opposite page and legends *Tas, Tasciio.*

FIG. 65.-Archangel Tas defending Goats ("Goths") with Cross and Sun emblems on Early Briton coins.

(After Evans and Stukeley.)
Note Goats with Cross and Sun signs by circles, as in Greco-Phoenician on opposite page and legends Tas, Tasciio.

a Long-maned Goat coin (E.B.C., G. 4) as in Cilician coin, Fig. 64 h, and in Hittite seals (Fig. 59, etc.) with Sun-circles. Obverse bears a Hercules head generally similar to b; with a Sun circle rosette as in Cilician coin, Fig. 64 a, etc. It is essentially a copy of the latter archaic Cilician coin with springing goat and Sun-circles.

b Obverse of similar type of coin (E.B.C., 8, 2) with head of Hercules bearded in style of Hittite rock-sculpture (Fig. 62). Its legend is read "VER" by Evans, as place of mintage of Verulam (St. Albans), the capital of Cassi-vellaunus; but it may read "HER" = "Hercules."

c Reverse of b (of similar type to a and Cilician Fig. 64 a), showing Cross and rayed Sun behind and above Goat, also circle pelleted Cross on body of Goat identical with that on body of Hercules on Cilician coins, Fig. 64 c.

d Winged Goat on obverse of coin stamped "Tasc" (E.B.C., 6, 1). The winged Goat is not infrequent in Hitto-Sumer seals and Cilician coins.

e E.B.C., 11, 5 Cunobelin coin = Winged Tascio or "Resef Mikel" or St. Michael bestowing wreath or fruited Sun. Cp. Cilician coin, Fig. 64 e.

f E.B.C., 10, 12 and 13. Goat nourished by Hercules as "Tasciio." For Goats fed by hand of Tax or Tascio in Hitto-Sumerian seals, see W.S.C., 380, 387, etc.

g E.B.C., 5, 10-12. "Tas" or "Tasc," with "Celtic" and St. Andrew's Crosses and spear, galloping to rescue Goats (Goths). On obverse, Corn Cross in form of St. Andrew's Cross, with Sun discs. For other Corn Crosses of Tax, the Corn Spirit, see former figures.

h S.C.B., Pl. 8, 2, etc.

Devil-worshipping aborigines. They achieved their success through the leadership of the great warrior Aryan king, the second king of the First Aryan Dynasty of the traditional lists, who was, I find, the inventor of the Plough and establisher of Agriculture.[1] Later, the Aryans gratefully apotheosized him and made him their patron saint and the prototype of the Archangel of their Sun-cult, and represented him armed as a warrior, and he is thus the human original of the Archangel Taxi or Tas, the "Tash-ub" or "Tash of the Plough" of the Hittites, the Tascio of the Briton coins and monuments, and St. Michael the Archangel of the Gentiles who, under his Father, fought against and overcame "the Dragon, the Old Serpent, and his angels," who warred against "the Sons of God"-a favourite title of the Aryans, appearing in early Sumerian inscriptions, and reflected in Genesis.

We now discover why the Archangel Tas or Taxi was invoked in the prehistoric "cup-mark" inscriptions of the Early Britons, and was so freely figured on the great majority of the very numerous mintages of coins of the Early Britons or Catti, many of which bear his name stamped thereon as "Tasc, Tascio, Tascia, Taxci, Tcvi," etc. (see Figs. 61, etc.), along with ears of Corn and Sun Crosses, both the erect True Cross and the X "Cross" or Hammer of his Father "Andrew" or Indara, and as Grain-Crosses, and as defending the Goats or Deer symbolizing the "Goths" or Catti Aryans, and figured in the same conventional manner on the Briton coins as he is represented on the sacred seals of the Catti or Khatti Hitto-Sumerians and on the coins of the Phoenicians (compare Figs. 64 and 65 for some of these identities).

We also now see why Tas, as the archangel of the Sun-cult and St. Michael, is figured on the Early Briton coins and prehistoric and pre-Christian monuments often with wings, and often accompanied by the Sun Hawk or Eagle, or the Sun Goose (Michaelmas Goose), or Phoenix of the Phoenicians, as well as with the Sun Horse often winged, and the Sun disc, and all in more or less identical form with the conventional

1 Details in my *Aryan Origin of the Phoenicians.*

representations of "Tas"-Michael on the Hittite sacred seals and on the Phoenician coins of Cilicia, in the "Land of the Khatti" or Hittites (see Figs. 66 and 67, etc).

FIG. 66.—Taxi as "Michael" the Archangel bearing rayed "Celtic" Cross, with Corn, Sun Goose or Phœnix on Phœnician Coins of Cilicia of fifth century B.C.
(Coins after Hill.)[1]
NOTE in *a* the Phœnician legend *MKLU* or "Mikalu"; and in *c* Phœnix Sun-bird before Fire-altar, with bearded Corn and two-barred handled Cross.

FIG. 66.-Taxi as "Michael" the Archangel bearing rayed "Celtic" Cross, with Corn, Sun Goose or Phoenix on Phoenician Coins of Cilicia of fifth century B.C.
(Coins after Hill.)[1]
Note in a the Phoenician legend MKLU or "Mikalu"; and in c Phoenix Sun-bird before Fire-altar, with bearded Corn and two-barred handled Cross.

FIG. 67.—Tascio or St. Michael the Archangel on Early Briton pre-Christian Coins.
(Coins after Evans.)[2]
Note in *a* the fruited Sun-disc, bearing 12 pairs of fruit, corresponding to the months of the year. In *b* "Tcvi" with head of Dionysos (*cp.* Fig. 64). *c* Winged Michael with club of Erakles and legend "ER." *d* "Tascia" Sun Hawk with two strokes = "Sun." *e* Winged Sun Horse tied to Sun, over three "cup-marks" = Earth, or Death (vanquisher of).

[1] a-b, H.C.C., Pl. 16, 13; in a MKLU in Phoenician Script, in b MAGR, presumably for Magarsus, ancient seaport at mouth of Pyrenees in Cilicia. c Ib., Pl. 16, 12.

[2] a E.C.B., Pl. 3, 11. b-c, Ib., 3, 14. d Ib., Pl. 6, 7. f Ib., 8, 14. Sun bearing Eagle transfixes the Serpent of the Deep and of Death.

In Egypt also-now seen to have been Aryanized by the Catti Phoenicians - "Michael" actually appears under earlier forms of the latter name as "God of the Harvest" and also "of the Red Cross." As "Resef (i.e., Rashap Mikal) he is a god of the Middle Period admittedly imported from "Syria" (i.e., Syria-Phoenicia) and he is represented as a warrior with the Goat's head as a chaplet, and carrying the handled Cross of Life (see Fig. 69), and his relation to Food-Grain is indicated in his name Resef, meaning Food-Grain.[1] He also bears titles equivalent to "Archangel" in "Governor of the Gods" (the Egyptians being inveterate polytheists) and "Lord of the Two-fold Strength among the Company of the Gods."[2] And as "Makhi-al" (or Makhi-ar) he is the "Harvest God" and equivalent of Michael.

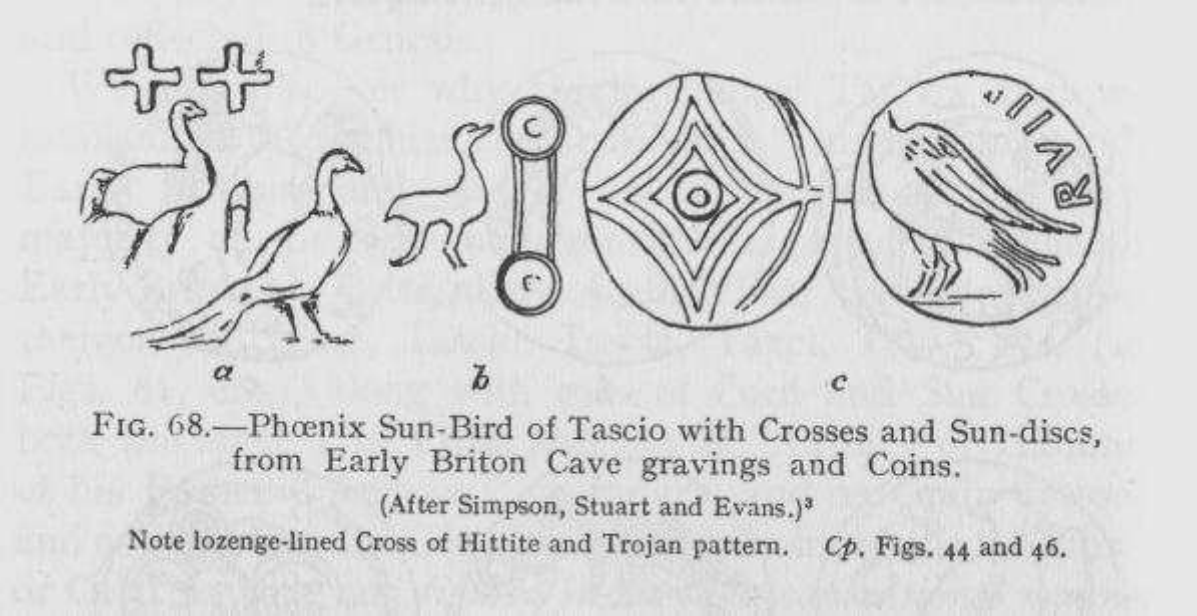


FIG. 68.—Phœnix Sun-Bird of Tascio with Crosses and Sun-discs, from Early Briton Cave gravings and Coins.

(After Simpson, Stuart and Evans.)[3]

Note lozenge-lined Cross of Hittite and Trojan pattern. Cp. Figs. 44 and 46.

The Ancient Egyptians called their Harvest god "Makhi-al" (or Makhi-ar),[4] and named that month after him, the "Mekir" of the Copts for that Harvest month, and also the god of the Harvest.[5] Now this is practically his identical name, as current amongst the Hittites about 2400 B.C., where we find it spelt "Ma-khu-air"[6] and he also had a month called after

---

1 Resef in Egyptian = "Food," B.E.D., 433 and Resi = "Corn," 431.
2 B.G.E., 2, 282.
3 S.A.S., Pl. 342 and cp. S.S.S., 2, Illust. Pl. 33, 1. b S.A.S., Pl. 35, 2. c E.C.B., 8, 1.
4 Cp. B.E.D., 286a, **l and r have the same letter-sign in Egypt.**
5 Ib., 2862, and cp. B.G.E., 293. His harvest month was the sixth month of the Egyptian calendar.
6 Sayce, Cappadocian Cuneiform Tablets from Kara Eyuk, Babylonia, 1910 (4), 2, 7.

---

him.[1] He was also known to the Egyptians as "The Harvest god Makh-unna,"[2] or "Makh of the Food-Stuff of Life," and also with an alternative spelling as "Makh of the Red Cross";[3] for significantly this Cross is painted red in the Egyptian tombs, and is described as "The Devouring Fire,"[4] i.e., The Fiery Cross of the Sun.

This now explains the Egyptian references to this Red Cross as giving also the meaning "eat" (of food), an association which has hitherto puzzled Egyptologists,[5] but is now seen to be the association of St. Michael or Tash-ub (or Rasep-Mikal) with the Harvest, as Corn Spirit in the cult of the Cross.

In Ancient Mesopotamia the fuller and apparently original form of his "Michael" name is found as "Me-ki-gal " about 2400 B.C. It is applied to the great Harvest Festival and Harvest month called "The Barley Harvest Cutting" - Se-kin-kud, in which Se, the Akkadian Zeru, or "Seed grain" is disclosed as the source of our word "Seed" and "Ceres," and Kud or "cut" as the Sumerian source of our English word "cut."

So important was the Corn or Barley in the economy of the Sumerians that they latterly made that month of Mekigal or the Barley Harvest the first month of their Agricultural year and the month of their chief festivities, although still retaining the solar year in the background.[6] Now the meaning of this name of the Archangel Me-ki-gal, as defined in the Sumerian, is of immense importance for the history of religion. It is defined as "The Door of the Place of Calling in Prayer"[7] or "The Door of Heaven."[8] Thus the Aryan Archangel. Michael is called as intercessor between Earth and Heaven, "The Door of Heaven," which thus accounts for the great popularity of his worship, and his title of "Saviour,"[9] and explains why the Phoenician votive

1 Thureau-Dangin, Rev. Assyriologique, 1911, 8, 3, 2 a, 9 and b 13.
2 Cp. hieroglyphs B.E.D. 319b.
3 Ib., 319b.
4 G.H., pp. 37 and 67 and P.L. 6, Fig. 78.
5 Ib., 37 and 67.
6 H.E.R., 3, 73, etc., and Langdon, Archives of Drehem, 1911, 15, etc.
7 For the Sumerian written signs of the name, see Langdon (above) tablets Nos. 24, 37, 43, etc., etc.
8 On "Door" word-sign, see B.B.W. No. 87, and on Me as "Heaven," see ib. 2, p. 239.
9 See above.

inscriptions to Bel invoke "the blessings" of "Resef Mikel" or "Mikel of the Food-Corn."

The foregoing Egyptian abbreviated forms of the name "Michael" as Makh and Makhu, etc.,[1] are interesting as having parallels in the Sumerian, Syriac, Sanskrit and Gothic. Even the Hebrew form "Micha-el," which has been adopted as the English form of his name, has been generally regarded as having for its final syllable the Semitic el or "god," which thus gives the proper name as "Micha." In Syriac charms St. Michael, as the protector of the grain crops against damage, is invoked as "Miki, Mki-ki."[2] In the Gothic Eddas he is Mick, Moeg, Mag-na and Mikli, son of Thor.

[In the Vedas, "Magha-van" or "Winner of Bounty (Magha)," a title of the Sun-god Indra and of some of his devotees; and the Vedic month Magha is the chief Harvest month and the month of great festival. He also seems to be the Mash divinity of the Amorites and Babylonians, who was a "Son of the Sun-god,"[3] and the bearer, as we have seen, of the "Mash" or "Mace" as the Red Cross.]

This identity of Tas or Tas-Mikal, under these slightly variant spellings, in Egypt, Vedic India, Phoenicia, Hitto-Sumer, and Ancient Britain is absolutely confirmed and established by the essential identity in the representations of this divinity along with the Cross and his Goat (or "Gothic" rebus). He is figured with the Cross and Goat, as we have seen on the Hitto-Sumer seals (Figs. 59) and on Phoenician coins (Figs. 64) and on ancient Briton coins (Figs. 65, etc.), and Early Briton monuments (Figs. 60, etc.). Similarly is he figured in Ancient

Egypt (as Resef or Resaph) with the Cross and Goat (Fig. 69) and in India as Daxa (or "the Dextrous Creator") with the Goat's head and field of Food-crops (Fig. 70).

His Goat relationship is celebrated in the Sumerian

---

1 Other Egyptian spellings of his name are Makhi, a seasonal god (B.E.D., 275b) and Makhi, god of Fire altar (ib., 286a).
2 H. Gollancz, Syriac Charms, lxxxii.
3 See Clay, *Empire of Amorites*, 179. **"Mash" is an interchangeable title of the reflex solar divinity whose name is usually conjecturally rendered "Ninib" and "Uras" (ib., 179), whose Hittite shrine in Palestine was at "Uras-ilim" or Jerusalem, as we have seen.**

---

litanies, where he is hailed as "Divine leader, the He-Goat"[1] (Indara); and as the protector of "the Goatwan"[2] (i.e., Goth).

FIG. 69.—Tascio in Egypt as "Reśef," or Corn-Spirit.
(After Renan.)[4]
Note his Goat's head chaplet and handled Cross-of-Life, and Spear.

FIG. 69.-Tascio in Egypt as "Resef," or Corn-Spirit.
(After Renan.)[4]
Note his Goat's head chaplet and handled Cross-of-Life, and Spear.

FIG. 70.—Tascio or Taxi as "Daxa," Vedic Hindu Creator-god.
(After Wilkins.)[3]
Note his Goat's head, and standing in field of Food-Crops and giving his blessing.

The spelling of the name "Tascio" on Briton coins is also parallel in its variations to the variations in the Hitto-Sumerian and Sanskrit and in the Phoenician and Greco-Phoenician coins.

Thus in Briton coins the name is spelt Tas, Tasc, Tasci, Tascio, Tascia,[5] Taxci,[6] Tcvi, Tascif,[7] Tascf,[8] Tasciovan, Tasciovani, Tigiio,[9] Dias,[10] Deas, Deascio.[11] In Sumerian Taxi, Takhi or Dias, also Ta-xu,[12] Tas, Tuk or Duk. In Hittite

---

1. Elim., C.I.W.A., 2, 55, 31f. and S.H.L., 284, 446; cp. M.D., 271.
2 cp. S.H.L., 447. Sigga-ni + "man," and Sigga = "Goat."
3 Hindu Mythology, 309.
4 C.I.S., 1, 38.
5 See Fig. 67.
6 E.C.B., 5, 9.
7 See Fig. 62.
8 E.C.B., Pl. 10, 7.
9 Ib., 17, 3.
10 Figs. A and B.

11 Brit. Num. Jour., 1912. P. Curlyon-Britton, 1-7.
12 Br., 4052, and significantly it is written by character for "Wing" or Hand + Bird, i.e., "The Winged Michael." A variant Tis-xu (hitherto read Tis-pak) is "The Bird Messenger of God."

Tash-ub (or "Tash of Plough"), Teisbas or Dhuspuas in. Van inscriptions and Su-Tax or Su-Takh (or "Tax the Sower"); and he is the "Dagon" of the Philistines. In Indian Vedas Tvashtr (or "Taks") and Daxa or Daksha for solar Creative gods of food and animals, of whom the first fashions the bolt of Indra, creates the Horse, so frequently associated with Tas in the later period, has the food and wine of the gods, and bowl of wealth and confers blessings. On the Phoenician and Greco-Phoenician coins of Cilicia the name is spelt Dioc, Dzs, Dek and Theoys;[1] and in coins of Phoenicia Dioc, Dks, Thios, Tes, Theas and Theac.[2]

And significantly the name "Tasc" still survives in the Scottish Task for "Angel or Spirit."[3] And he is presumably the "Thiazi" or Ty giant warrior assistant of Thor in the Gothic Eddas, the Tuisco of Saxons and Germans, who gave his name to Tues-day, the "Tys-day" of the Scots-for which **the corresponding French name "Mar-di" seems to preserve his Sumerian synonym of "Maru" (or Mar-duk).** The Greek title of "Dionysos" (or properly, Dionusou or Dionusos of Homer) hitherto inexplicable, now seems to be possibly the Sumerian synonym for Tas as "Ana-su" or "The Descending God,"[4] presumably to denote his angelic messenger function, with divine prefix Di (the Sumerian Di, "to shine") and hellenized into "Di-onysos."[5]

As the patron saint of Agriculture, Corn Spirit and Heavenly Husbandman or "Spirit of the Plough," Tas or Taxi, who, we have found, figured with the Plough in the Early Hittite rock-sculptures (Fig. 62, p. 340), bore in the Early Sumerian (or Phoenician) inscriptions the title of "Dasi of the Spear of Ploughshare Produce"[6]-wherein the word for "Spear" (Gir, the old English Gar) is poetic for "Plough"; and the word for "Fruit sprout produce" is pictured by a ploughshare, Lam,[7] which is presumably the Sumerian source of the name of the Scottish Early Harvest festival "Lam-mas." Thus, at this early period, the Aryan

---

1 Sec Figs. 64, etc., and H.C.C., lxxxix, cxiv, etc.
2 H.C.P., 214-6; 259, 261, etc.; 164, etc.; 53, etc.
3 J.S.D., 549.
4 Br., 10834.
5 "Tasc-onus" was the name of a celebrated "Roman" potter of Samian ware.
6 Da-si lam-gir, hitherto rendered with signs transposed as "Nin-gir-su."
7. Br., 309 and cp. B.B.W., 2, p. 8.

---

founders of Agriculture seem to have "beaten their swords into ploughshares"-the Spear of the Hittite warrior-god "Tash-of-the-Plough," Tash-ub or Dash-ub Mikal, which indeed seems represented in his hand as of plough shape in some of the Ancient Briton coins (see Fig. 65g).[1]

Now this discovers to us the long-forgotten meaning of a complex symbol found very often on prehistoric monuments in Britain and hitherto called merely descriptively "The Crescent and Sceptre." This symbol of unknown meaning significantly occurs in the neighbourhood of our Phoenician monument of Newton on three prehistoric sculptured stones, removed from a

moor bordering the N.E. foot of Mt. Bennachie and the Gady, and now preserved in the adjoining village of Logie (see map, p. 19), whence they are called "The Logie Stones," one of which is figured at p. 20 (Fig. 5B), wherein this complex symbol occupies the middle of the stone above the "Spectacles" and below the circular Ogam inscription at the top,

This hitherto inexplicable prehistoric symbol of the "Crescent and Sceptre" is now discovered to represent the earth-piercing of Tas, the heavenly husbandman-piercing the earth by his spear-plough and heaving up the soil into ridges for cultivation; and the direction of the piercing it will be noticed is in the Sun-wise lucky direction, towards the west. The lower symbol, the so-called "Spectacles and Sceptre," we have already discovered is the **solar swastika** in the form of the conjoined Day and "Night" (or "resurrecting") Sun of the Sumerian theory, with the arrows indicating the direction of movement from the East to the West, and thence "returning" underneath to the Eastern sunrise. Another of these prehistoric monuments-with the Earth-piercing and solar "Spectacles" is at the adjoining village of Bourtie (or village of Barat ?).[2]

This identification of the **"Crescent and Sceptre"** with the Spear-plough of Tas is confirmed and established by the Ogam inscription carved on the top of the stone, around the margin of the Sun's disc; and it has hitherto remained undeciphered, because in the absence of clues there was no

1 E.C.B., Pl. 5, 10 and 12.
2 S.S.S., 1, Pl. 132, 3.

indication where the stroke letters began or ended, so as to make any recognizable sense to Ogam's scholars.[1] It reads, I find, in the sunwise direction, B(i)l Tachab Ho R(a), see Fig. 71.

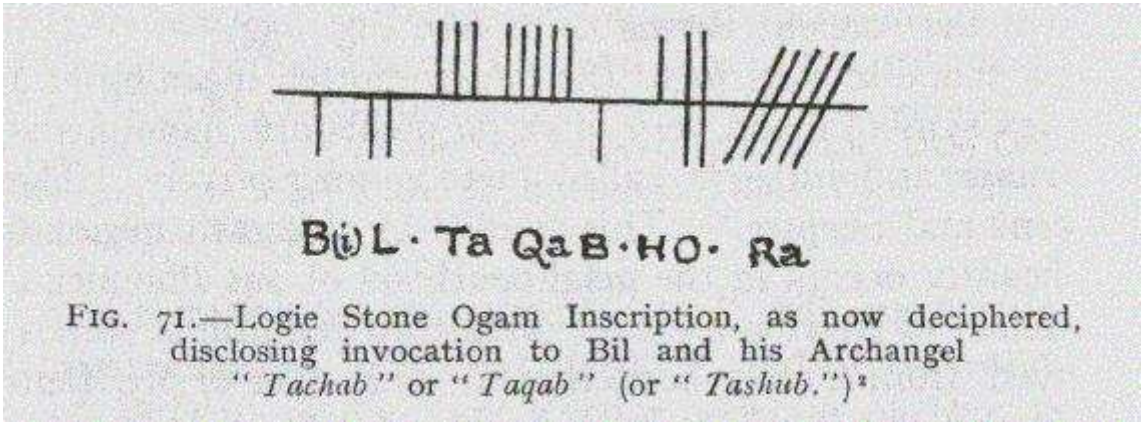


FIG. 71.—Logie Stone Ogam Inscription, as now deciphered, disclosing invocation to Bil and his Archangel "*Tachab*" or "*Taqab*" (or "*Tashub.*")[2]

FIG. 71.-Logie Stone Ogam Inscription, as now deciphered, disclosing invocation to Bil and his Archangel "Tachab" or "Taqab" (or "Tashub.")[2]

This gives the translation

"To Bil (and) Tachab, Ho raised (this)."

Here it is noteworthy that this other Briton inscription to the Sun-god Bil has precisely the same ending formula of R(a) or "raised" as in the two of the Cassi-Phoenician Part-olon's adjoining monuments to the same god; and it is presumably of or about the same date as the latter.

The name of the erector, Ho, is in series with the Cymric traditional name of "Hu Gadarn" (or Hu the Gad or Phoenician, the Noble or Chief ?) for the first traditional Cymric king from the AEgean who arrived in Britain.[3] It is presumably the source of the modern "Hugh." **Significantly "Hu'a" was the Cassi name of a royal ambassador of the Cassi emperor of Babylonia to the Egyptian Pharaoh, in the Amarna letters of about 1400 B.C.;[4] and "Hu Tishup" also appears as an Aryan Cassi name,[5] and Hu is a common front-name in the personal names of the Cassis of Babylonia and Syria-Cilicia.**[6] The erector "Ho" was thus presumably a Cassi Barat in race, like Part-olon; and we

1. See B.O.I., 358.
2 The 5 strokes above the line may be read CH or Q-here CH appears to be the intended value.
3 Welsh Triads, 6 and 7
4 Hu'a, ambassador of emperor Burna Buriash to Pharaoh Amen-hotep III., A.L.W., 9, 5.
5 C.P.N., 82.
6 Ib., 80-82.

have seen that the Cassis in their Sun-worship figured Tas on their sacred seals with the Cross and Goats, and they ploughed and sowed under the sign of the Cross.

Other incidental evidence of the early establishment of Agriculture in the Don Valley by the Cassi-Phoenician Part-olon and his descendants is found in the fact that the Don Valley is one of the relatively few parts of Britain where Bronze sickles have been unearthed;[1] and the place where the greatest hoard of these have been found bears the significant name of "Arye-ton,"[2] presumably "Town of the Aryans." As further local evidence for the Tascio-Michael cult are the two ancient sacred wells called "St. Michael's" in the parish of the Newton Stone.[3]

In respect of the above evidence for the Aryan Kassi cult of the Corn Spirit Taxi in the Don Valley, it is interesting to find that Ptolemy in his "Geography" calls the tribe inhabiting the Don Valley at the beginning of the Christian era "Tezal(oi)" and the town "Taixalon," a name which appears to contain this "Taxi" Corn cult title. These people probably inhabited, I think, the modern "Dyce," with its Stone Circle (see map, p. 19), now about four miles up the Don from Aberdeen city, but probably in those days nearer the sea. This "Dyce," with its local variants Dauch and Tuach, possibly preserves, I suggest, Ptolemy's ancient Briton name of "Taixalon,"[4] with which may be compared Texel Isle, off Friesland, in the home of the Anglo-Saxons. It is further remarkable that the shield of the city arms of Aberdeen should contain the Cross and three sheares of Corn.

In view of all this evidence for the local prevalence in the Don Valley of the cult of the Corn Spirit Tascio St. Michael, it is interesting to find that the patron saint of the cathedral

1 Evidence of ancient commerce between Aberdeen and the East is indicated by ancient Grecian coins having been found at Cairnbulg in 1824. These included a gold tetradrachm of Philip of Macedon, 3 Greek silver coins of the same period and a brass coin of the Brutii of Magna Grecia. N.S.S., 4, 292.
2 Arreton Down near Newport in the Isle of Wight. E.B.I., 204, 222-4.
3 S.S.S., 1, 1.
4 Ptolemy's work is known to have been based upon the earlier work of Marinus of Tyre from an ancient Phoenician Atlas so that his names are presumably older than his own date. The affix alon = the olon or "Hittite" title of Part-olon.

---

at Aberdeen, now usually called "St. Machar" or "St. Macker," was also known as Tochanna,[1] especially as we have seen that Michael's name was sometimes anciently spelt by the Hittites and Egyptians as "Makhur, Makhiar, and Mekir." This St. Machar or Macker or "Tochanna" is a more or less legendary missionary personage, said to have been sent to the Picts of the Don Valley by Columba in the sixth century A.D. But in view of what we have seen of the quality of the other legend regarding St. Andrew from the same source,[2] and the fact that this St. Machar legend is also discredited in essentials,[3] it seems possible that this "Machar" was an old locally current name attached to the pagan cult of St. Michael or "Makhiar," and was erected into a Christian saint in proselytizing the local votaries of the Michael Corn cult there, just as Indara's shrine a little further south was converted into "St. Andrews," where significantly the first Christian Church was dedicated to Michael,[4] i.e., "The First-begotten Son of Indara or Andrew."

The introduction of the Gentile St. Michael[5] into Christianity dates probably to the very commencement of the latter. The angel who imparted healing virtues to the pool at the old Hittite city of Jerusalem at the time of Christ[6] is generally considered to have been Michael, as that was his special function in the numerous St. Michael Wells in later Christianity, and also, as we have seen, in the Sumerian litanies. St. John, in his Apocalypse, gives

---

1 B.L.S., Novr., 315-6. He is also called variously Mocumma, Tochanna and Dochonna; but "Machar" is the common form.
2 The Aberdeen Breviary is the chief source of both the St. Andrew and St. Machar legends, ib.
3 B.L.S., 316.
4 S.P.S., 185, etc.
5 Michael, we have seen, was entirely a Gentile creation in origin and name. That name nowhere occurs as the name of an angel in the Old Testament except in Daniel (10, 21, and in 12, 1 where called "prince"); and then it is in Greek script, and **not Hebrew**. And the account of Daniel and the lions therein is seen to be a post-exilic borrowing from the famous Hitto-Sumerian and Babylonian representations of Indara or Tas taming the Lions, so frequently figured on Hitto-Sumerian seals (see Fig. 60), and on pre-Christian Briton monuments (Fig. 60). The name "Dana" is Sumerian for "supreme ruler" and Bel (Br., 6191); and the Akkad "Danu," "Judge," seems to be derived from it, as it is an especial title of the Sun-god as " The Judge" (M.D., 258). And Dan is a title of Thor in the Gothic Eddas.
6 John, v, 4.

Michael the recognized titles of Archangel of Heaven and Vanquisher of "the Dragon, the old Serpent," just as in the Sumerian texts. St. Paul deprecates the worship of angels amongst the Christians in central Asia Minor of the Hittites.[1] The tomb of the non-Christian emperor Hadrian was consecrated to St. Michael.[2] Constantine rebuilt an old shrine to Michael on the Bosphorus, where cures had been effected by Michael, *at the site of an old temple which was traditionally built by the Argonauts,*[3] *i.e., the Pioneer exploring sailors under Hercules of the*

Phoenicians. And Constantine also built, or rebuilt, two other shrines to Michael on the Asiatic coast opposite Constantinople.[4] And many of the earliest Christian churches, from the beginning of the fifth century onwards, both in Asia and Europe, were dedicated to Michael and in some of these the Saint retained the attributes of Zeus. One of these fifth-century churches in Italy bears an inscription calling Michael "The God of the Angels who has made the Resurrection,"[5] i.e., precisely his ancient title in the Sumerian litanies, Trojan amulets, and in the cup-mark inscriptions of Pre-historic Britain.

The Early Fathers of the Christian Church also credit Michael with the same functions ascribed to him in the Sumerian texts and pre-Christian monuments and coins in Britain.

[In the rubrics of the fifth century AD. details are given for his festival, and Food and Wine offerings are prescribed. A fast of forty days in his honour are mentioned,[6] presumably for his conquest of the Dragon Satan. The orations in the seventh century of Theodosius, archbishop of Alexandria, make Michael declare:

"I am Michael, the governor of the denizens of Heaven and Earth, who brings the offerings of men to God, my king, who walks with those whose trust is in God."[7] "I hearken unto everyone who prayeth to God in my name."[8] His chief enemy

---

1 Coloss., ii, i8.
2 H.E.R., 8, 620.
3 W.M. Ramsay, Church in Roman Empire, 477, etc., and H.E.R., 8, 621.
4 H.E.R., 621.
5 Site of temple of Jupiter, Clitum, in Umbria with inscription, "S.C.S. deus Angelorum qui fecit Resurrectionem." H.E.R., 8, 620.
6 In Life of St. Francis, H.E.R., 8, 622.
7 E. Budge, St. Michael, 40.
8 Ib., 100.

---

is the Devil; and he delivers from Hell (Amenti) when called upon in the hour of need.[1] And his healing through Water and sacred springs and wells is widespread. And he had a devil-banishing Cross made of Wood.[2]]

St. Patrick, the Scot of Dun-Barton in the fourth and fifth centuries, was traditionally a votary of Michael, who is credited with having commanded Patrick to cross the sea to convert "his brither Scots" in Scotia or Ireland,[3] where many of the oldest churches are dedicated to Michael. The vast number of early churches dedicated to St. Michael in Britain is indicated by there being no less than forty-five in the Welsh or Cymric diocese of St. David's alone;[4] and they are also especially numerous in the old Phoenician settlements in Cornwall and Devon. And the "Healing Waters" of the Wells and springs of St. Michael-"the House of Pure Sprinkling" and "the pure healing waters of Tas(-Mikal)" of the Sumerian litanies-in the British Isles, the Continent and Asia Minor are innumerable.

In the Early English Church the pre-eminence of Michael is evidenced by the fact that the Michael Epistle and Collect in the English Prayer-book formerly came before the Gospels as the first Lection.[5] It was St Michael, and not St. George, slaying the Dragon, which first appears on English coins. And the mintage of the Michael-Dragon gold coins by Edward IV., called "Angels," was for centuries in popular demand for "touching" in the miraculous cure of

"King's Evil;" and its motto significantly was "By the Cross do Thou save me!"-as on the Hitto-Sumerian seals, Trojan amulets and Early Briton monument.

Indeed, so essentially "prehistoric" is the name and significance of "Saint Michael" that the most recent clerical authority on his cult says: "Given an ancient dedication to St. Michael and a site associated with a headland, hill-top or spring, on a road or track of early origin, it is reasonable to look for a pre-Christian sanctuary-a prehistoric centre of religious worship."

---

1 E. Budge, St. Michael, 46.
2 Ib., 89.
3 Genair Patraice, 4 and Gloss., and H.E.R., 8, 622,
4 M.E.R., 8, 622.
5 H.E.R., 8, 623.
6 Rev. T. Barns in H.E.R., 8, 621-2.

We thus further discover, and also for the first time, the remote origin and economic meaning of the racial title "Ary" or "Ary-an," and find that it is a Hitto-Sumerian word "Arri," originally designating the White Syrians or Hitt-ites or "Catti," or Early Goths, as the "Earers" or Ploughers, in their capacity of founders of the Agricultural Stage of the World as the basis of the Higher Civilization; and Agriculture still remains the economic basis of modern Civilization. **We discover still further evidence for the Hitto-Sumerian Language being the parent of the radically Aryan words of the Aryan Family of Languages, and especially of the Briton or British Gothic which (and not Anglo-Saxon) is the basis of the "English" Language at the present day.** We also discover that these Aryan "Earers" and so-called "Sun-worshippers" adopted as their patron-saint, under Indara (or Andrew) or St. George his Archangel son as "Corn Spirit" in their Sun-cult. And they formed him on the model of their historical Aryan Hittite king who had invented the Plough about 4300 B.C., Tas-Mikal (or Mekigal), who is now disclosed as the historical human basis of Michael the Archangel of Heaven, of the Gentiles, the "Tascio" of the pre-Roman Briton Catti coins, the Taxi or Dasi of these Sumers, "Dag-on" of the Philistines, the Daxa of the Indian Vedas, and the "Dionysos" and Tyche of the Greeks, by hellenized names coined from Sumerian originals. We further find that this solar cult of Michael the Archangel and Corn Spirit, associated with the solar symbol of the True Cross of Universal Victory by the Sun, and the late harvest festival of Michaelmas, was widely prevalent in Early pre-Roman Britain, where it was disembarked and transplanted at St. Michael's Mount with its associated Sun-Fire cult about 2800 B.C. or earlier by the tin-exploiting, colonizing Hitto-Phoenician Barats, the Ploughers of the Deep and builders of the great solar Stone Circles, and the pagan gravers of the contemporary cup-marked Sumerian votive inscriptions of the prehistoric period, who invoked the blessing of "Sancti Michaele," just as did King Alfred.[1]

---

1 King Alfred's prayer at end of his translation of Boethius.

And these "Sun-worshipping" Hitto-Phoenician Catti Barats or Early "Brit-ons," whose long-lost history and origin are now recovered for us in great part in these pages by my new keys,

are disclosed by a mass of incontestable attested facts and confirmatory evidence to be a leading branch of the originators and propagators of the World's Civilization and of the Higher Religion of the One God, with belief in Resurrection from the Dead and its devil-banishing symbol of the Cross, and to be the Aryan ancestors of the modern Brit-ons or Brit-ish (including the Scots), properly so-called, as opposed to the preponderating aboriginal and other non-Aryan racial elements in the population of the British Isles at the present day.

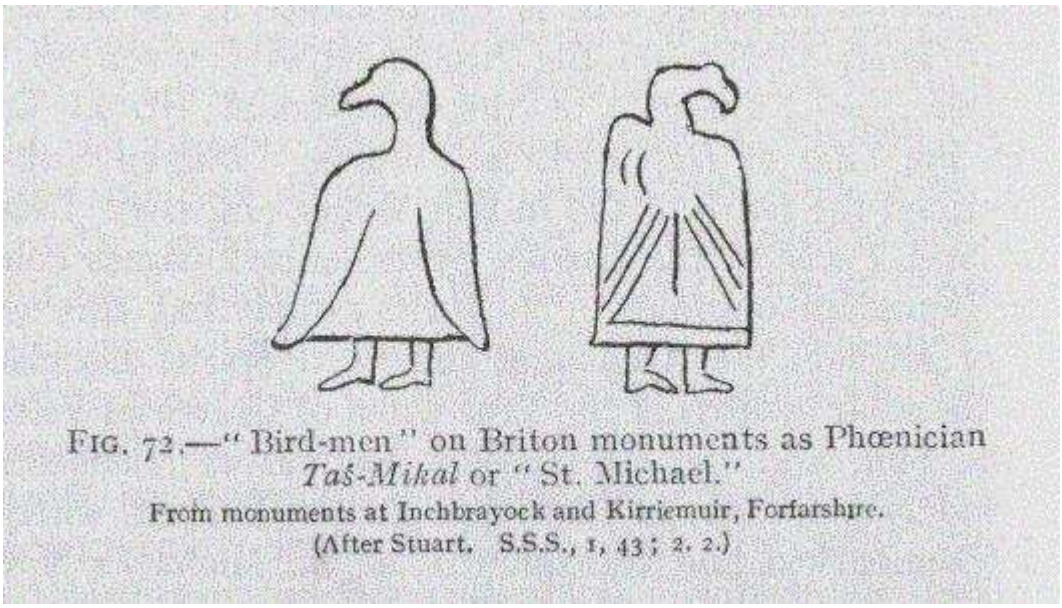


FIG. 72.—"Bird-men" on Briton monuments as Phœnician
Taś-Mikal or "St. Michael."
From monuments at Inchbrayock and Kirriemuir, Forfarshire.
(After Stuart. S.S.S., 1, 43; 2. 2.)

FIG. 72.-"Bird-men" on Briton monuments as Phoenician Tas-Mikal or "St. Michael."
From monuments at Inchbrayock and Kirriemuir, Forfarshire.
(After Stuart. S.S.S., 1, 43; 2. 2.)

Chapter XXIII

ARYAN PHOENICIAN RACIAL ELEMENT IN THE MIXED RACE OF THE BRITISH ISLES AND ITS EFFECT ON PROGRESS OF BRITISH CIVILIZATION

"Are we not brothers? So man and man should be:

But clay and clay differs in Dignity,

Whose dust is both alike."--SHAKESPEARE, *Cymbeline.*

"Indra hath helped his Aryan worshippers

In frays that win the Light of Heaven.

He gave to his Aryan men the godless, dusky race:

Righteously blazing he burns the malicious away."--*Rig Veda*, 1, 130, 8.

"Indra alone hath tamed the dusky races

And subdued them for the Aryans.--R.V., 6, 183.

"Yet, Indra, thou art for evermore

The common Lord of all alike."--*Rig Veda*, 8, 547.

"And to him who worships truly Indra gives

Many and matchless gifts--He who slew the Dragon.

He is to be found straightway by all

Who struggle prayerfully for the Light."--*Rig Veda*, 2, 19, 4.

WE have found, by a mass of concrete attested facts and other cumulative confirmatory evidence, that Civilization properly so-called is synonymous with Aryanization; and that it was first introduced into Britain in the Stone Age, about 2800 B.C., or earlier, by Hitto-Phoenician "Catti," or Early Gothic sea-merchants from the Levant engaged in the Tin, Bronze and Amber trade and industries, who were Aryans in Speech, Script and Race--tall, fair, broad-browed and long-headed. Of the leading clan of Aryans, they bore the patronymic of *Barat* or "*Brit*-on," and, settling on the island of Albion, conquering and civilizing the dusky aborigines therein, they gave their own patronymic to it, calling it "Barat-ana" or "Brit-ain" or "Land of the Barats or Brits."

There were several successive waves of immigration of this Aryan Catti-Barat civilizing stock from the coast of Asia Minor and Syria-Phoenicia by way of the Mediterranean into the British Isles; and the different sections of that Aryan civilizing race called themselves variously Muru or Martu ("Amorite"), Cymr, Somer or Cumber, Barat or Briton, Goth or Gad, Catti, Ceti, Cassi, Xat or Scot, or Sax or Sax-on.

Their descendants continued to be the ruling race therein until modern times, excepting the Roman period, though even then several sections continued to maintain their independence in Wales, Cumbria, Scotland and Ireland. The later invaders, Jutes, Angles, Saxons, Norse, Danes and Normans were merely kindred North Sea colonists of the same Aryan racial Catti or Gothic stock; while the minor immigrations of batches of Belgians and others from the Continent into South Britain, mentioned by Caesar, do not appear to have been racially Aryan. And we have seen that the fair round-heads of Germanic type of the East Coast and Midlands were also racially non-Aryan.

The Phoenician Catti or Gothic Aryan strain, derived from the first civilizers of Britain, although more or less mixed with aboriginal blood in the course of centuries, has nevertheless still survived in tolerable purity, as evidenced by the typically Aryan physique of great numbers of their descendants. And it constitutes the leading Aryan element in the present-day population of these isles, the mass and substratum of which, although now Aryanized in speech and customs, still remain preponderatingly of the non-Aryan physical type of the "Iberian" aborigines, and are racially neither Briton nor British, nor Anglo-Saxon, English, nor Scot, properly so-called.

It is desirable now to examine the extent of the intermixture of these Aryan and non-Aryan races in the British Isles, and its apparent and probable effects on the progress of British Civilization.

The Early Aryan Gothic invaders and civilizers are seen to have been essentially a race of highly-civilized ruling aristocrats; and relatively few in numbers in proportion to the aboriginal population of the country. In physical type they were of the Aryan race, that is to say, tall-statured, fair-complexioned, with blue or greyish eyes, broad-browed and long-headed, as opposed to the small-statured, dark-complexioned, narrow-browed, and long-headed Pictish "Iberian" aborigines of the Stone Age, and the fringe of somewhat superior-cultured Stone Age race of medium-sized, fair-complexioned, broad-browed, but round-headed Slavonic or Germanic Huns, the beaker-using men of the "Round Barrows," who came from the Baltic and Germany, who settled along the East Coast and in the Midlands; and whose descendants still exist there to a considerable extent at the present day in relatively pure form. {This "Germanic" round-headed type is still marked along the East Coast. Thus, whereas Glasgow has only 2 per cent. of round-heads, Edinburgh has 25 per cent. (Sir A. Keith, in address to Universities Club from *Glasgow Herald*, Nov. 25, 1921).} It is

presumably the bones of these Early Aryan Gothic invaders which are found in the Stone Cists (as at Keiss) and in the Dolmens, and also to some extent in the Long Barrow graves, though in the latter alongside are some skulls of the narrow-browed and small-statured aboriginal type, with cephalic indices so low as 73.73, suggesting some racial intermixture even at that early period. {Prof. Parsons has recently shown that the Long Barrow race differs little in their skull form from the modern average inhabitants of London. --J.R.A.I., 1921, 55, etc. Most of the Long Barrow skulls figured by him have relatively broad brows; *cp.* Figs. on pp. 63 and 64 *ib*.} But it seems probable that the bodies of the Aryans were largely cremated, as Fire was a heavenly vehicle in the Sun-cult, and there are references in the Gothic Eddas, as well as in Homer, in regard to the Trojans, to the committing the bodies of heroes to the funeral pyre.

Anterior to the arrival of Brutus about 1103 B.C. the Catti-Phoenician occupation of Albion appears to have been only very partial and sporadic with little intermixing with the aborigines. These early "prehistoric" exploiters of the Tin, Copper, Gold and Lead mines, and Jet and Amber trades, appear to have been floating colonies of merchant seamen and adventurers, who at first occupied strategic islets or peninsular seaports off-lying the chief native trade marts or mines, such as the Phoenicians usually selected for defensive purposes in most of their early colonies, on the model of Tyre, Sidon, Acre, Aradus, Carthage and Gades (or Cadiz). Of such a character are Ictis or St. Michael's Mount, Wight, Gower, the Aran isles off Galway, Dun Barton, Inch Keith, etc. Later they established themselves inland in the hinterland of their ports, as evidenced by their Stone Circles and other rude megalith monuments, which were chiefly, as we have seen, in the neighbourhood of their mines, or near their flint-factories for the manufacture of high-quality stone implements for their mines and miners, when Bronze was still too precious to spare. And these Early Phoenician pioneer exploiters of the. mineral wealth of Albion do not appear to have attempted any systematic Aryanization or colonization of the country, or to have settled there with their wives and families to any considerable extent. What early civilization the aborigines of Albion then received was mainly through being employed in the mines and workshops of the Phoenicians.

Permanent settlement with systematic civilization and colonization with cultivation appears to have begun only with the arrival of Brutus and his Britons about 1103 B.C. They brought their wives and families with them. They were strictly monogamists, as was the Aryan custom. At first they appear to have lived apart from the aborigines in home towns and villages of their own by themselves, presumably from their exclusive racial instincts, or possibly in part for self-defence, being so few in numbers. This is evidenced by the great number of the earliest towns and ports bearing merely their own Aryan racial or tribal names. It is supported also by the British Chronicle tradition that Brutus "made choice of the citizens that were to inhabit" his first-founded city--London. The relationship and attitude of these highly-civilized Aryan invaders towards the primitive Stone Age aborigines of Alban or Britain must have been much of the same aloof kind as obtains at the present day in the contact between civilized Europeans and the primitive races in Africa; Asia and America. And the comparative fewness of these ruling Aryans to the mass of the indigenous population may perhaps be compared to the few handfuls of British civil servants who suffice nowadays to rule large dependencies of the British Empire.

Intermarriage of the Aryans with the non-Aryan uncivilized primitive people of a different colour and inferior mentality was naturally repugnant to the racial instinct. And even marriage with an aboriginal princess was viewed with disfavour. Thus we have Virgil lamenting in regard to the re-marriage of AEneas, the great-grandfather of the Aryan king Brutus, with a native princess in his Italian exile:

"An alien bride is the Trojan's bane once more." {*AEneid*, 6, 94.}

As time went on, however, and the Aryans multiplied, and in the meantime the aborigines had gradually been raised in the scale of civilization by passing through the mill of Aryanization in speech, customs and habits of life, a certain amount of intermarriage would doubtless begin to take place. Especially was this likely to happen under the usual policy of the Hitto-Phoenician statesmen, who early recognized that the stability of the state depended largely on its being based upon Nationality. Hence in their colonies, as seen in Asia Minor, Mesopotamia, the Levant, Ancient Greece, etc., they were in the habit in their city-states of welding together the diverse racial and tribal units of a region into one Nation, united by the bonds forged by a common Aryan Speech, and by living together under the same Aryan Laws, with equal rights of citizenship and a common patriotism. For the Hitto-Phoenicians were the founders of Free Institutions and Representative Government. {Details *Aryan Origins*.}

With the growth of democracy such commingling of racial blood would tend to become still more common. And the opening up of freer communications with the interior by arterial roads and latterly, in modern times, by rail, and the gravitation of the rural population to the towns with the rise of cosmopolitan feeling has broken down the racial barrier to a great extent, and completed the fusion more or less of the diverse races. And all memory of the original sharp ancestral distinction between the superior and civilizing Aryan ruling race and the inferior non-Aryan indigenous race has now become more or less completely forgotten, even by the relatively pure Aryan element which has remained least affected by such intermarriages. And the outstanding differences in physique resulting from this intermixture exhibited amongst the mixed race of the present day, in respect to stature, complexion, colour of hair and eyes, and shape of head and face, are generally now regarded as merely curious, fortuitous or accidental personal peculiarities, although obviously more or less hereditary.

As a result of this more or less free intermixture of non-Aryan blood with the Aryan, operating through many centuries, there is now, perhaps, no such thing as an *absolutely pure-blooded* Aryan left in the British Isles. Yet in spite of the free mingling that has taken place, it must be evident even to the casual observer that there still exists at the present day, a considerable proportion. of the population in the British Isles which is *relatively pure-blooded* Aryan in physical type, just as the round-headed Stone Age Germanic type has still survived in their original location along the East Coast in relatively pure form. {See footnote, p. 365.}

Tending to conserve the Aryan type, by restraining free intermixture with other races, is the conscious or subconscious racial instinct which has been variously called "race pride," "race prejudice" or "race antipathy," as has been shown by Sir Arthur Keith and other anthropologists. These observers remark that this feeling still exists to the present day in the British Isles, and is exhibited as between the fair Lowland Scots and the dark or "Celtic" Highlanders, between fair Irish and the dark "Iberian" Hibernian "Celts," and between the fair Cymri and the dark Welsh and Devon and Cornish "Celts."

Another factor which tends to conserve the Aryan type appears to be the remarkable provision of Nature for securing "the survival of the fittest," by which she refuses to lose the painstaking progress made through long evolution towards a higher type by chance interference with her machinery, or by diluting her products. It has been found that the progeny of a marriage between two races of different physical types and head-form are not the mere mean or average between the two parent types, but belong to one or other of the separate parent (or grandparent) types as regards head and brain formation, {Mere colouration or pigmentation--

the colour of the skin, hair and eyes--on the other hand, are immediately altered by inter-marriage in a more or less mechanical ratio, in accordance with the scale in Mendel's laws of heredity.} the different racial head-forms tending to refuse to mix, like oil and water. Thus the intermarriage of a long-head and a round-head usually results in one or other of the children being long-headed, and another round-headed, like one or other of their parents, and not an intermediate type of head. "The result was in many cases not a mixture, as if we mix red and white wine, but it was often a manifest reversion to the original types. In this way, good old types, once fixed by long inbreeding, do not necessarily get lost by intermarriage, but often return with astonishing energy." {Prof. F. v. Luschan, *The Early Inhabitants of Western Asia*, Jour. Royal Anthrop. Instit., 1911, 239.}

In this way the subsequent intermarriage of individuals of a relatively pure Aryan type would tend to enhance and fix the predominance of the Aryan blood strain introduced into Britain by the Britons, with all the superior intellectual endowments for progress which the Aryan type stands for.

There is no need in these days to argue against the idea advocated by Freeman and Green that the Britons were totally exterminated by the Anglo-Saxons. There is no historical evidence whatsoever to show or even suggest that the Anglo-Saxons--fierce pagans though they were, and the destroyers of Christianity amongst the Britons in the area they invaded--were such inhuman butchers as to massacre wholesale the men, women and children in Britain or in South Britain, surpassing in brutality even the Turkish massacres of the Armenians. Not only is there no historical reference to any such atrocious massacre or even minor massacres; {See N.P.E., 261, etc.; 281, etc.} but on the contrary we have, so late as 685 A.D., or over two centuries after the Anglo-Saxon invasion, a Briton king, Cadwalla, ruling over the Anglo-Saxons in the kingdom of Wessex, {*Ib*., 278; and see G.C., 12, 2. He appears to be the "Caedwalla" of Ethelwerd's Chronicle, Giles *Old English Chronicles*, 14.} the chief kingdom of the Anglo-Saxons in England. It is now recognized that the South-eastern Britons submitted to their defeat by the Anglo-Saxon forces, just as their Briton ancestors had submitted to their defeat by the Roman forces, and as the Anglo-Saxons themselves with their subject Britons latterly submitted to their final defeat by the Normans; whilst, on the other hand, the more independent Britons of the Western half of Britain continued to maintain their independence against the Anglo-Saxons more or less throughout the whole period of the Anglo-Saxon domination of the Eastern half of England. And the Britons in Scotland, north of Northumbria, although divided amongst themselves, successfully maintained their entire independence under their own Briton rulers, not only against the Anglo-Saxons, but against the conquerors of the latter, the Normans. And we have seen that the so-called "Anglo-Saxon" language of England is neither Angle nor Saxon, but rather Briton or British Gothic.

Similarly, in the Norman invasion, which put an end to Anglo-Saxon rule, there was no extermination of either the Britons or Anglo-Saxons. The Nor-mans or North-men were also a branch of the Aryan Barat Goths or Catti, who merely happened to be frenchified in dialect, by a short sojourn in Normandy; but they retained their ecclesiastic architecture of Gothic type, They also were soon absorbed by the Britons in both blood and speech, adding a few French idioms to the Briton stock of speech now known as "English." But as the English historian Palgrave truly says:--"Britons, Anglo-Saxons, Danes and Normans were all relations: however hostile, they were all kinsmen, shedding kindred blood." {Sir F. Palgrave, *English Commonwealth*, 1, 35.}

It is thus evident that the terms Briton, British, English, Scot, Cymri, Welsh or Irish in their present-day use have largely lost their *racial* sense and are now used mainly in their *national*

sense. Thus a great proportion of those who proudly call themselves "English" have little or no Angle or Saxon blood in their veins, and are not strictly entitled to call themselves "English" at all. And similarly with Scot, Cymri and British properly so-called: a person born in Scotland even of remote native ancestry is not necessarily of the Scot race properly so-called; but is more often than not of the non-Aryan physical type of the Pict or "Celt." Yet, although so composite in race, the British nation, through its insularity, is even less heterogeneous in composition than most of the many continental countries which have secured or clamour for self-determination on "racial" grounds, an idea derived from the spread of Western Aryan "Nationalism."

The aggregate Aryan racial element in the population of the British Isles appears to be considerably smaller than what has hitherto been assumed, owing to the original Aryan immigrant stock having been so relatively small in proportion to the main body of the aboriginal population, with their greater prolificness. Yet it is now widely distributed in its relatively pure individual strain, and not confined to one particular class in society. Although the Aryans originally formed the aristocracy of the British Isles, the Aryan type, as evidenced by the Aryan physique and confirmed by Aryan patronymics, appears to be found nowadays more frequent in the ranks of the middle-class society. {As regards Colour, Prof. Parsons finds, on revising and supplementing Beddoe's statistics, that in the modern population of Britain "the upper classes [including the middle class] have an altogether lower index of nigrescence than the lower" (J.R.A.I., 1920, 182)--that is to say, the upper and middle classes are fairer than the lower. Regarding Red Hair, which so frequently accompanies a fair and freckled skin and blue or light eyes, he finds it "is more common in the upper [including middle] than in the lower classes." (*ib*., 182).}

Certainly the existing aristocracy, which has been so largely recruited in modern times from miscellaneous party politicians and successful capitalists, has not only no monopoly of the Aryan type, but is to an appreciable extent obviously of the non-Aryan type--which is, perhaps, also to be explained in part by the fact that the Aryan rulers were in the habit of often confirming aboriginal chiefs in their chieftainship subject to Aryan suzerainty. And not a few individuals of this relatively pure Aryan physique are also to be seen amongst what are called "the Lower Classes," and may possibly explain to some extent the fact that whatever the general quality of the "Lower Classes" may be, it has always furnished capable candidates for vacancies in the "Upper."

In regard to the general topographical distribution of this relatively pure Aryan type in Britain, comparisons on such a matter may seem somewhat of the proverbially invidious kind. But, as we have seen that the Anglo-Saxons and Britons are of the same racial stock, and that both the Cymri and Scots are Britons, it is merely a question as to the facts in regard to the relative survival and distribution of the Aryan. physical type in the kingdom. This type is admittedly found by observation and statistics in greater proportion to the general population to the north of the Tweed than to the south. Even as regards mere relative tallness, which is one of the associated Aryan traits, Scotland heads the list as containing the highest average stature in Europe, {D.R.M., 584.} even when its Aryan average is much reduced by including the non-Aryan element which forms the main body of its population. The relatively high proportion of the Aryan type in Scotland is, perhaps, owing to that country having been apparently a refuge for a considerable proportion of the more independent Briton Catti in order to escape the Roman domination, as has been already referred to. It may also be that it is on account of Scotland being in this way endowed with an extra reserve of the relatively purer Aryan stock of the old Aryan ruling race, that the saying has arisen that the Scots appropriate a disproportionate share in the administrative positions all the world over, and that when they

cross the Tweed to the southern part of the land of their Catti ancestors, they are sometimes petulantly stigmatized there as "interlopers," from the time of Johnson downwards.

In Ireland the Aryan type appears to be especially numerous in Ulster, though found all over Erin or the ancient "Scotia," where the great bulk of the population is of the Iberian "Celtic" type. It thus would seem that the unhappy Irish Question is largely a matter of race antagonism or race war between different racial elements with different inherited psychology and temperaments and holding different ideals and outlooks on Life, even when nurtured in and leavened by Aryan Civilization.

And similarly the modern industrial and political unrest among the masses, with bitter strife between Capital and Labour and between Thrift and Unthrift, and the growth of crude revolutionary notions against the established order of Civilization, with proposals not unfrequently antagonistic to the cherished Aryan tradition of Freedom, and destructive of the foundations of that Civilization which has raised the masses of the people from the misery of the Stone Age "herd" into the material and social blessings which they now enjoy, are obviously to a considerable extent the result of the deep-seated race antagonism still surviving amongst the conflictingly diverse racial elements comprised within the British nation. And the like explanation may be given of the corresponding industrial unrest in other Aryanized countries.

In view of the Early Aryans having been the originators of the Higher Civilization, which has raised mankind to a higher plane of life, and having been at the same time the chief agents in the Propagation and Progress of Civilization it would be interesting to ascertain in what proportion the Aryan physique is present in the modern leaders of our Nation--in the spheres of government, science, industry, capital and labour and in "socialism."

Returning to the question of the physical and mental results of the mixing of races, we find that, when the process continues to go on *for a prolonged period*, the ultimate effect is to produce a mixed or hybrid race, which is of quite a different type from either parent race. This is what is now taking place to a considerable extent in the British Isles. Thus Sir Arthur Keith says:--

"A marriage across a *racial* frontier gives rise to an offspring so different from both parent races that it cannot be naturally grouped with either the one or the other." {Sir A. Keith, *Nationality and Race*, 1919, 9.}

This evolution of a mixed or hybrid race is well seen in the Basque race of the Biscay regions, a people who have been affiliated to the Picts, as we have seen, and among whom the process of mixing has been going on for a longer period than in Britain. The Basques occupy the country between the dark, long- and narrow-headed and long-faced Iberians of Spain--the primitive Pictish type--on the one side, and the fair, broad- or round-headed and round-faced "Celts" of Gaul on the other side. As the produce of the prolonged intermixing of these two adjoining races, we have got a mixed or intermediate form of head and face. In this mixed race, the head is somewhat broader than in the Iberian type, with broader brow, yet retaining the narrow lower part of the Iberian face. This results in a wedge-shaped face with broad brow and narrow chin.

It is a somewhat similar mixed race which is now arising in Britain. A wedge-shaped face identical to that of the Basque race, with expanded frontal lobes of the brain and roundish head, is resulting from the prolonged crossing between the indigenous Pictish or Iberian race

with the round-headed *non-Aryan* Germanic or Hun stock of the East Coast and Midlands, which appears to have been numerically almost as strong as the original Aryan stock in Britain. On the other hand, the prolonged intermixture of the *Aryan* element with the Pictish which forms the mass of the population, tends to produce the same wedge-shaped face with broad brow, though the resultant cranial form, owing to both of these races being long-headed, is also long-headed. This apparently accounts for the growing tendency to an "elongation" of the somewhat roundish face of the Aryan type which has been remarked by Sir Arthur Keith. And the relative stature of many of the individuals of the darker mixed race tends to become increased, and to give in the case of the admixture with the Alpine or "Germanic" type a tallish and relatively *round*-headed dark "Celtic" type in some cases.

{Dr. Beddoe describes the result reached by this mixing of types at the period of the Roman occupation as in the skulls of the Romano-British interments. "These skulls are intermediate in length and breadth between the long-barrow and the round-barrow forms; they have the prominent occiput [back of head] of the former with some degree of the parietal dilatation [round- or broad-headedness] of the latter . . . . This character belongs to neither of the other types but seems to me a probable result of their partial fusion." (B.R.B., 18). For a much later period, comprising one or two centuries past, a large series of skulls from an old graveyard on the Celtic-speaking borderland at Glasgow has recently been analysed by Prof. T. H. Bryce and Dr. J. Young and discloses amongst other things the broader brow and head of this mixed racial type in Scotland. See *Trans. R.S. Edin.*, 1911.}

On the mental character and psychology and temperamental predispositions of this new mixed race, the effect of this fusion of the diverse racial blood, with broadening of the Pictish brain, is not inconsiderable. It should be expected to bridge over to some extent and minimize the latent racial antagonisms between the respective parent races. This interbreeding is supposed to unite as compensatory benefits certain desirable temperamental traits which are possessed by one or other of the parent races and are absent in the other. Thus the "Celtic" or Pictish race is usually credited with being passionate and the sole possessor of that emotional trait popularly called "Celtic fire," though also possessing fatalistic traits tending to retard progress both of which are alleged to be more or less absent in the Aryan type.

The psychological and temperamental contrast between the "Celtic," or Keltic, and the Aryan races in Britain has been thus summarized by a leading anthropologist:--

"The *Kelt* is still a Kelt, mercurial, passionate, vehement, impulsive, more courteous than sincere voluble or eloquent, fanciful if not imaginative, quick-witted and brilliant rather than profound, elated with success, but easily depressed, hence lacking in steadfastness."

The *Aryan* type, according to the same authority, still remains "stolid and solid, outwardly abrupt, but warm-hearted and true, haughty and even overbearing through an innate sense of superiority, yet at heart sympathetic and always just, hence a ruler of men; seemingly dull or slow, yet pre-eminent in the realms of philosophy and imagination (Newton and Shakespeare)." {K.M., 532.}

The advantages of race mixture are advocated by many recent psychologists. Galton and Havelock Ellis have brought forward a variety of evidence, tending to show that great Englishmen are born on the borderland between the old Briton and Saxon settlements, and were presumably the result of "race mixture." But this does not appear to be really a case of race mixture, as the Britons and Saxons are of the same race, whilst the Pictish and "Celtic" elements are widely diffused throughout the whole land.

It remains to be seen whether the higher outstanding Aryan capacity for ruling, and the Aryan genius for constructive progress in science, philosophy, and the Higher Civilization, and the high moral fibre of the Aryan, suffer any relaxation in the new mixed race; and whether the grand old Aryan type is dethroned, swamped and become extinct. This is a problem for the Eugenists.

In the achievement and preservation and progress of the Higher Civilization there is to be noted the supreme prominence which the Aryan founders of Civilization placed upon the indispensableness of the Religion of the One and Only Universal Father-god as the corner stone in the fabric of the Higher Civilization, as seen evidenced everywhere in the profusion of their magnificent Aryan votive religious monuments and inscriptions from the earliest period, and in their sacred hymns, as cited in the heading and in previous chapters. This practical necessity for the Higher Aryan Religion, with its exalted. ethics, in the preservation and progress of Civilization is altogether ignored by Socialists, Communists and Anarchists in modern times. Our newly-found fresh light on the Origin of Civilization and on the Aryan men and supermen of genius who founded it and discovered the true paths for its future progress, discloses more clearly even than before the necessity for the Higher Religion occupying a foremost place in Civilization; and that the short-sighted godless attempts at "government" by the French and other revolutionists and the Bolsheviks were and are foredoomed to failure, if Civilization itself is not to be utterly destroyed.

Here, it is also to be noted that the racial titles of "Briton" and "British" apply also equally to several of our colonies, not excepting that former great colony of Britain across the Atlantic, the great Western republic, severed from its Motherland by the intolerable tyranny and feudal despotism rampant under George III. The United States is essentially British in its origin and original colonists, and still remains "British" in its fundamental constitution, civilization and language. Although now such a vastly composite nation, through the fusion of Briton, Norse and German, Latin and Slav, it is to be remembered that, besides being founded by British colonists and organized by the Englishman George Washington, the stream of emigration which flowed into the States down to the middle seventies of last century was almost entirely British and Scandinavian, with the predominating element British. The essential unity of the two kindred Aryanized nations, the British and the "American," was ably expressed by the great American statesman, the U.S. ambassador Mr. Page, when he said:

"Our standards of character and of honour and of duty are your standards; and life and freedom have the same meaning with us that they have with you. These are the essential things, and in this we have always been one."

It therefore behoves these two of the greatest of the Aryanized kindred nations in the world to translate their union of Thought into union of Action, in working together for the preservation and progress of the Higher Civilization of the Aryans, for the welfare of the World, and as a bounden duty which they owe their immortal ancestors, from whom they have inherited the priceless boon of British Civilization, the virile Aryan Brito-Phoenicians.

We thus find that in the complex welter of mixed races which has arisen in Britain through long centuries of more or less intermarriage of its Aryan civilizers with the aborigines and the East Coast Germanic race, there still exists here, and in our colonies, a considerable element of the relatively pure Aryan racial stock representative of that originally introduced into Britain by the world-civilizing Aryan Phoenicians. And this Aryan stock, descended from the original Gothic civilizers of Britain, still appears to form the backbone of the social, economic, industrial and political anatomy of the State; and it seems to hold out the best

promise for the progress, efficiency and happiness of the British Nation and British Commonwealth for the Future.

FIG. 73.--Early Bronze-Age Briton button-amulet Cross.

From barrow grave at Rudstone, Yorks.

(After Greenwell. *Brit. Barrows*, 54.)

It is of jet, with eyelet on under surface for attachment.

Chapter XXIV

HISTORICAL EFFECTS OF THE DISCOVERIES

WHILST it is impossible to enter here on a general discussion of the historic consequences of the discoveries set forth or referred to in the foregoing pages, one or two results may, I think, be appropriately mentioned in closing this brief monograph.

What I have to say falls conveniently under two headings, the bearing of the new facts and views, first on the History of Human Progress, and secondly, on special points in that history, the Origin and Racial Affinities of the Phoenicians, the Sources of the British People, the Relation of the Primitive Aryan Religion to the later cults and so forth.

As regards the former question, that of the History of Culture, it must, I think, be admitted that we had for long been approaching an impasse. Facts had been accumulating which were putting accepted theories somewhat out of focus. There was first the long-standing difficulty of the great outburst of literature and science all over the known world, and affecting such widely-separated centres as Greece, India and China from the eighth to the fourth centuries B.C. And there was the more recent incongruity connected with the independent and seemingly indigenous cults of the Mediterranean hind-lands, and more especially of Central and Northern Europe.

To those of us who take long and broad views it had, during recent decades, been becoming increasingly obvious that many of the peoples inhabiting these outlying lands, when they first appeared in history, displayed both scientific and literary cultural elements which could nowise be explained by the accepted doctrine of a general affiliation of all progress to Hellenism and Hebraism. For example, there are many things in Gothic and "Celtic" and British Religions and Literature which, so far from being explicable by the current theories, are in violent opposition to both the scientific and artistic standards and traditions derived from the Hellenic and Jewish peoples of which the Roman conquerors of the world made themselves the missionaries.

If, however, we adopt the theory adumbrated by the above account of the Phoenician people and Civilization, that behind both Greek and Hebrew culture there was an earlier and more widespread Aryan influence, affecting during anterior millenniums, not merely the coast-dwellers of the Mediterranean, but more or less the whole known world, and conveyed over the three continents-and even to Peru-largely by the enterprise of the Aryan Phoenicians, we shall, I think, have a theory, founded largely on facts, which will explain much that has hitherto appeared anomalous in the history of Civilized Europe and Asia.

I should like, then, to suggest for the consideration of readers, whether we do not find in such a theory the answer to the two main problems left unsolved by the current doctrine. And further, and more particularly, whether we do not obtain from it an explanation of much that was indigenous, and opposed to Hellenism and Hebraism, in the Literature and Statesmanship and Religion of Central and North-Western Europe during the medieval and modern periods.

It had long appeared probable that Civilization is largely a matter of Race and that, in Europe and Indo-Persia, the chief agency in effecting it has been an Aryan strain, operating in a way

hitherto not understood amongst widely separated peoples and races. To this theory, the supposed Jewish influence on Religion and the supernatural illumination of which it was supposed to be the vehicle, constituted a serious objection, which was very inadequately met by imagining a sifting and adapting of Jewish ideas by the practical genius of Rome and the subtle intelligence of the Greeks, all the more so as there was no historical evidence whatever of any such borrowing from the Hebrews, who are nowhere even mentioned by Greco-Roman writers.

The difficulty is now wholly removed by the new evidence showing that nearly all the monotheistic ideas and literary motives which have hitherto been regarded as characteristically Jewish, were borrowed by the Israelites from the Hitto-Phoenicians or Goths, and were therefore essentially Aryan. Nevertheless, for the past two millenniums, it has been owing to the Jews, that we have had preserved and transmitted to us in the Western Christian World, embedded in several of the books of their Old Testament, in job (whose author was the fourth traditional Aryan king), in most of the Psalms (one of which has been instanced in the text), Proverbs, Enoch (the third traditional Aryan priest-king), much of Isaiah and others, many of the priceless treasures of the first Aryan illumination amongst our Hitto- Phoenician or Gothic ancestors.

Besides supplying the missing links in the proof as to the Aryan Origin of Civilization, the new evidence shows the fuller inheritance by the British than by others of the "Hitt-ite" or Gothic Race-character, by the unique survival, in Britain, not only of the most authentic of all literary histories of the rise of the Aryans preserved in the Eddas, and of the primitive Gothic or "Hitt-ite" emblems, but also of the things for which these emblems stand, the Language, Culture and Mental aptitudes of the Early Aryans.

The new evidence, in pointing to the British and their constituent Gothic elements as the purest representatives of the Gothic or Khath (Hitt-ite) culture and heredity, sheds light upon much that would otherwise be unintelligible in the history of Western Civilization. In the first place, the high Aryanization of Britain, and the relatively low Aryanization of Germany with its round-heads, may in part explain the desire of Caesar to incorporate Britain, and his determination to exclude Germany, from incorporation in the Roman Empire. Then later, when reaction set in and it was obvious that Caesar's larger designs could not be carried out, Britain's purer Aryanism enabled it to maintain an attitude of independence towards the debased semi-pagan power which established itself on the ruins of the Western Empire.

Indeed, British progress throughout the Middle Ages was, owing largely to racial idiosyncracy, identified with resistance to outside influences. Deriving their Christian form of religion from Rome, the British have treated it in the main as a matter of ritualistic routine. To its dogma they have been respectfully indifferent. Its lofty ethics, when practically inconvenient they have ignored. This peculiar independence and self-assertiveness of the British was displayed not less conspicuously by poets than by statesmen and theologians. It was a true instinct which led Shakespeare to glorify the murderers of Caesar, for in the absence of the decadent medieval empire, not merely British, but European art might have had a more felicitous, because more natural, development than it really enjoyed. In truth, the artistic went deeper than either the political or the religious revolt. It was a protest not so much against this or that effete doctrine, as against imperialism in principle, against finality in the realm of the ideal.

That the British have inherited the sea-faring aptitude and adventurous spirit of the Aryan Phoenicians appears obvious. Whether they in the same degree reflect, and have profited by,

the ancestral monotheistic Religion, is not quite so plain. And yet, I think, there is something to be said in favour of an affirmative on this question, too.

It cannot be pretended that Sun-worship is a truly scientific religion-and the worship of that luminary itself appears to have been the earlier form of the Aryan Sun-cult, and continued amongst many of the Aryans, after the majority had made the Sun merely the symbol of the Universal Father God. The Sun, after all, is only a part, and a comparatively small part even, of the visible Universe; and no more than any other visible object can it be specially identified with the Incomprehensible Power behind all - whose glory job declares that the heavens with all their contents "utter but a whisper"- which is the real object round which the specifically religious emotions group themselves. As, however, the public demand a nonscientific religion, a religion, that is to say, which represents mankind as the great object of the Creator's care, and which appeals rather to the senses and emotions than to the reason, the question arises whether Sun-worship does not present us with an idea which satisfies that popular demand with less departure from scientific requirements than those other miraculous and anthropomorphic types, which so many European nations have cultivated since the days of Phoenician ascendancy, and which finally took form in the ceremonies and superstitions of the Catholic Church. If the Power at the root of things is to be conceived of as having a kindly feeling for mankind, then the Sun is surely the visible manifestation of that feeling, and embodiment of that idea, seeing that it is the source of all Life in this world, and that by which alone Life is ceaselessly maintained. And it was the anthropomorphizing of the Sun as the Father-God by the Hitto-Sumerians, which, as we have seen, is the source of the modern conception of God.

Do we not thus find in the modern British Religion in most of its sects-in its tolerance, its good sense, its adaptability, its sense of reality, its power to incorporate and live on friendly terms with the various forms in which pious sentiment seeks expression, its opposition to the attempts to domineer over the mind and spirit of others, its minimization of theory, and exaltation of ritual and show, its aversion to the Mother-goddess cult and to every kind of asceticism, whether in doctrine or practice, its insisting that Religion shall submit to the same test as other institutions which profess to serve the nation, that of Usefulness-some features that harmonize well with the exalted and humane spirit of the Sun-worshippers, and that "hark back," if the expression be allowed, to that old indigenous positivistic view which the Aryan "Hitt-ite" Phoenicians brought with them from the East, and which was otherwise manifested in the literature of the British people, and notably in the person of its two greatest poets, Shakespeare and Milton?

Yet other fruits of Britain's exceptional Aryan inheritance were her establishment of democratic institutions, centuries before they were adopted by other countries, and her world-wide colonial and commercial enterprise, reproducing the maritime adventures of the Phoenician Aryans, from whom, we have seen, the British people, properly so-called, are in part descended.

The higher Aryanization to which these and other peculiarly British characteristics bear witness is a chief guarantee that the sacrifices of the nations in the late war, in order to secure the ultimate triumph of Right over Might, will not have been made in vain. After all, human nature, like flowers, turns to the sunlight, and the final predominance of the superior heart and brain is assured.

FIG. 74.—Ancient Briton "Catti" coin of 2nd cent. B.C. with Sun-Crosses, Sun-horse, etc., and legend *INARA* (Hitto-Phœnician Father-god *Indara* or "Andrew").
(After Evans. E.C.B., 149, and see above, p. 317).

FIG. 74.-Ancient Briton "Catti" coin of 2nd cent. B.C. with Sun-Crosses, Sun-horse, etc., and legend INARA (Hitto-Phoenician Father-god Indara or "Andrew").
(After Evans. E.C.B., 149, and see above, p. 317).

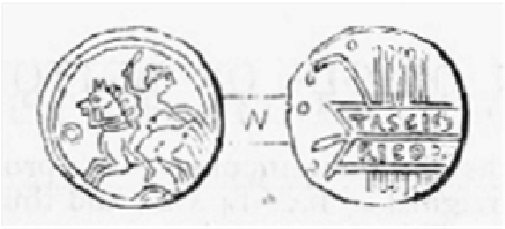


FIG. 75.--Tascio (Hercules) coin of *Ricon* ruling Briton clan.
(After Poste, and see E.C.B., 8, 6-8.)
Note the pentad "spears" as Tascio's sacred cup-mark number.

APPENDICES

I

CHRONOLOGICAL LIST OF EARLY BRITON KINGS, FROM BRUTUS-THE-TROJAN, ABOUT 1103 B.C., TO ROMAN PERIOD

Compiled from Early British Chronicles of Geoffrey of Monmouth and Supplemented by Records of Dr. Powel, etc.[1]

THE fact that these complete and systematic chronological lists of the Early Briton kings, from the advent of Brutus downwards without a break, have been fully preserved by the Britons, implies familiarity with the use of writing from the earliest period of Brutus. And we have seen that King Brutus-the-Trojan and his Brito-Phoenicians were fully equipped with the knowledge and use of writing.

These chronological king-lists record the names and lengths of reign of the several paramount kings of Early Britain in unbroken, continuous succession from Brutus down to the Roman period of well-known modern history.

Their authenticity is attested not only by their own inherent consistency and the natural length of each reign in relation to the events recorded in the Chronicles, and by their general agreement with the few stray references by Roman writers to some of the later kings, and with the royal names stamped upon Early Briton coins, but also by their being *confirmed by the royal names on several Early Briton coins,* which names are unknown to Roman and other history; and *these ancient coins had not yet been unearthed, and thus were unknown, at the period of Geoffrey* and other early editors of these Chronicle lists of the Early Briton kings. Thus we shall see that they supply the key to the "RVII" name stamped on some of the Briton coins, the identity of which name has not hitherto been recognized, but which is now disclosed as the "ARVI" title of Caractacus as recorded in the ancient Chronicles of Geoffrey and others, and in Roman contemporary literature and disclosing coins of Caractacus and other kings hitherto supposed to have no coinage. And they supply the date and position of *two famous Ancient Briton sovereigns whose Codes of Laws were translated by King Alfred for the benefit of the Anglo-Saxons.* These lists were also reputed sources of Tudor genealogy.[2]

The dates of reign are recorded, as is usual, with only few exceptions, in ancient dynastic lists, not in a special era, but merely in the line of consecutive years of the successive reigns. In order, therefore, to equate those regnal years to the Christian era (as there is no fixed or even approximate date known for the Homeric Fall of Troy to determine the initial date of Brutus), I have started from the datum point fixed by the tradition that Christ was born in the 22nd year of the reign of Cuno-belin[3] (No. 71 on list), a well-known Briton king whom both the Chronicles and his very

1 Powel and Harding's dated lists are respectively detailed by Borlase, *op. cit.,* 404, etc., and are compared with others by Poste, *Britannic Researches,* 227, etc.
2 Powel, cited by Borlase, *op. cit.,* 405, with reference to Henry VII.
3 Tradition recorded by Powel, see Borlase, *op. cit.,* 406.

numerous coins place as the contemporary and protege of the Roman emperor Augustus who reigned 27 B.C.-14 A.D., and thus included the epoch of the birth of Christ.[1] This datum point, moreover, agrees fairly well with another fixed date, Caesar's second invasion of Britain in 54 B.C., in regard to which Geoffrey's Chronicle records that Cassibellan died "seven years" after that event,[2] that is, in 47 B.C., which the Chronicle chronology, as now equated, places at 45 B.C., that is a variation of only two years, and there is this variation in the estimated birth-date of Christ.

I have adopted the length of reigns recorded by Geoffrey as far as they go, as they are usually identical with those of Dr. Powel's lists, and for the remainder I have adopted Powel's regnal years in preference to those of Harding, as the latter presumably included as regnal years those years during which crown-princes acted as co-regents with their fathers, although the sum total of years between the accession of Brutus down to the period of Cassibellan in Powel and Harding respectively differs only by *two* years.[3]

It is noteworthy that all the lengths of reign are perfectly natural terms of years, and the lists contain no supernatural lengths of reign such as disfigure some ancient chronologies which nevertheless are generally accepted as "historical." It will also be seen that the Early Britons had already a highly-civilized king ruling in London before the Israelites had yet obtained a king.

ABBREVIATIONS: G = Geoffrey r = reigned
k = king s = son
m = married w = wife
P = Powel

No.	Date of Accession B.C. (approxi-mate).	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
1	1103	Brutus, great grand-son of AEneas, m. Ignoge, daughter of King Parnassus of Greece.	24 (P. 15)	Conquers Britain and founds Tri-Novantum or London.	Assyrian massacring in-vasion of Hittite Asia Minor and Syria by Tiglath Pileser I. 1120. Saul 1st k. of Israel 1095.
2	1079	Locrinus, s. of 1.	10 (P. 20)	Invasion of Huns on Humber repelled.	
3	1069	Guendolen regent, w. of 2, and daughter of Duke Corineus.	15		
4	1054	Madan, s. of 2 and 3.	40		David becomes k. of Jerusalem 1047; and Hiram Phoenician k. of Tyre.

5	1014	Mempricius, s. of 4.	20 (omitted by P.)		
6	994	Ebrauc, s. of 5.	40	Founded York and Dun-Barton and invaded Gaul.	Solomon builds temple 1012-991. (Sylvius Latinus r. in Alba Longa in Italy.)
7	954	Brutus II. or Grene shylde, s. of 6.	12	His brothers conquered and ruled Germany.	
8	942	Leyle or Leir, s. of 7.	25	Founded Carlisle.	(Sylvius Epitus r. in Alba Longa.)
9	917	Rudhebras or Hudibras, s. of 8.	39 (P. 29)	Built Canterbury and Caer Guen or Winchester.	(Capys, s. of Epitus r. in Italy.)

1 The date for the birth of Christ introduced into the later versions of the British Chronicles by their earlier Christian editors was, of course, the traditional date for the beginning of the Christian era, and not the actual date of that event in 4 B.C. as estimated by modern historians.

2 Geoffrey *op. cit.*, 4, 11. 3 See Borlase. *op. cit.* 406.

No.	Date of Accession B.C. (approximately).	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
10	878	Bladud, s. of 9.	20	Built Bath with Fire-Temple and public baths.	Syria-Phoenicia under Assyrians 877-633.
11	858	Leir II., s. of 10, with 3 daughters and no son. Regan m. Henuinus, duke of Cornwall.	60	Built Caer Leir or Leicester. Is Shakespeare's "King Lear."	Homer lived (*Herodot.* 2, 53).
12	798	Cordeilla, youngest daughter, m. Aganippus, k. of Gaul.	5		
13	793	Cunedagus or Condage, s. of Henuinus and grands. of 11.	33		
14	760	Riveal or Rivalo. s. of 13.	46		Traditional founding of Rome about 750. Isaiah the prophet, 740.

15	714	Gurgustius, s. of 14.	37		Fall of last king of Hittites at Car-Chemish by Assyrian Sargon II., 717.
16	677	Sisilius or Scicilius.	49		Scythian invasion of Assyria frees Phoenicia, 635
17	628	Jago, nephew of 15.	28		Probable founding of Athens.
18	600	Kymar or Kynmarcus, s. of 16.	54		Israelites carried into captivity by Nebuchadnezzar, 587.
19	546	Gor-bogudo or Gorbodus.	63 (Harding 11)	At end of reign civil war and both sons killed.	Cyrus the Mede takes Asia Minor and Babylon, 546-538.
20	483	Cloten, duke of Cornwall, inherits.	10 (Harding)		Hanno, Phoenician admiral, circumnavigates N.W. Africa before 500 B.C. Phoenicia furnishes 300 ships to Xerxes' fleet in 480. (*Herodot.*, 7, 89 f.)
21	473	Dunwallo Molmutius or Moduncius, s. of 20.	40	Restored paramount rule and enacted Molmutian Laws and Law of Sanctuary.	Herodotus, about 450.
22	433	Belinus, s. of 21, with brother Brennus.	26 (Harding 41)	Brennus rules jointly with Belinus, then with the latter for 5 years and conquers Gaul and afterwards sacks Rome and conquers Dacia in Gothland.	Media (including E. Cappadocia) revolted from Persia 414.
23	407	Gurgwin, Gorbonian or Gurgwintus Barbtrucus, s. of 22.	19	Meets Part-olon as kinsman and agrees to his occupying part of British Isles.	Spartan Greeks invade and annex Asia Minor and Cilicia, 399. Phoenician naval fight against Spartans, 394. PART-OLON arrives in Britain about 395 B.C.(?)
24	388	Guytelin or Guithelin Batrus.	27		

No.	Date of Accession B.C. (approxi-mate).	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
25	361	Sisilius or Scicilius II., s. of 24, under regency of mother Martia.	7	Queen Martia is author of book on "Martian Law," trans-lated by King Alfred.	Phoenician fleet defeats Spartans and regains Asia Minor and Cilicia for Persians, 387.
26	354	Kymar II., s. of 25.	3		Philip of Macedon, 359.
27	351	Danus or Elanus, s. of 25.	8		Pytheas, Ionian navi-gator, circumnavigates and surveys British Isles.
28	343	Morvyle or Morin-dus, s. of 27.	3	Invasion of Northumbria by Marini from Gaul.	
29	335	Gorbonian II., s. of 28.	10		Alexander in Syria-Phoenicia-Cilicia, 332.
30	325	Arthegal or Argallo, s. of 28.	1	Deposed for tyranny.	
31	324	Eledure "the Pious," brother of latter.	3		
32	321	Arthegal restored.	10	Buried at Lein in Leicester.	Syria-Phoenicia and Asia Minor under the Greeks, 323-265.
	311	Eledure again.	1		
33	310	Jugen or Vigein with Peredour, brothers of latter.	11 (Hard. P. 8)		Seleucus (Nikator), k. of Asia Minor and Syria-Phoenicia, 312.
	299	Eledure again.	4		
34 *to*	295 *to*	Gorbonian III., s. of 29 and 32 suc-cessors reigning 185 years; details in Geoffrey, 3, 19; and length of each reign in Harding and Borlase.	185		1st Punic War against Carthage, 264-241. Hannibal, Phoenician general, invades Italy, 221. Romans wrest Spain from Carthage, 211.
67	110	Beli II. or "Belinus the Great" or 'Hely.' Had 3 sons, Lud, Cassibellan and	40	Appears to be the "Cuno-belin" or "King Belin"	

		Nennius.		of the older Briton coins.	
68	70	Lud or Ludus, s. of 67. Had 2 sons, Androgeus and Tenuantius, under age when he died, hence succeeded by his brother.	11	Altered name of Tri-Novantum to Lud-dun or "London."	Roman period in Palestine begins.
69	59	Cassi-belan, s. of 67.	15 (Hard. 33)	Is "Cassi-vellaunus" of Caesar.	Caesar's invasion, 55-54 B.C.
70	44	Tenuantis (or Theomantius), s. of 68, and in Cassi-bellan's reign, Duke of Cornwall.	22 (Hard. 17)	Supposed "Imanuentis," k. of Tri-Novantes of Caesar who was killed by Cassivellaunus, and whose son was Mandubratius.	Cleopatra dies and Egypt becomes a Roman province, 30. Roman Empire begins under Augustus, 27.
71	22	Kymbelin or Cunobelin, s. of 70. Had 2 sons, Guiderius and Arviragus.	29 (Hard. 10)	Christ born in "22nd year" of his reign. (P.). Is Shakespeare's "Cymbeline."	Christ born in 4 B.C.

No.	Date of Accession B.C. (approximate.)	Name.	Length of Reign in Years.	Events and Remarks.	Contemporary Historical Events B.C.
72	7 A.D.	Guiderius, eldest s. of 71.	28		
73	35 A.D.	Arvi-ragus or Agrestes or Caterracus, Cara-docus or Carataeus, 2nd s. of 71.	28	The "Caratacus" or "Caractacus" of Romans, betrayed to Romans by queen of Brigantes in 51 A.D.	Claudius conquers Britain, 43-52 A.D. Last independent paramount Briton king, stated, in the Chronicles, to have married Genuissa, sister of Claudius, on conclusion of peace.

The following identifications of kings in these Chronicle lists, not already specially noted in the foregoing text, call for remark.

Brennus (or Bryan), brother of King Belinus (No. 22 on list) is reported in the Chronicles to be the famous Brennus who led the Gauls in the sack of Rome, placed in 390 B.C. But this Briton tradition, along with the rest of the Chronicles, has been summarily thrust aside by modern writers, the one following the other without serious consideration, as being preposterous and an anachronism as well. Seeing, however, that Rome and Roman civilization and traditional history are of so much later origin than London and British civilization and traditional history, and that the Roman date of 390 B.C. for that event appears to rest merely upon a tradition, and that the British tradition appears to be circumstantial and authentic, and otherwise in agreement with the Roman account of that event, the evidence for the Roman date of 390 B.C., as opposed to the British date of "before 407 B.C." requires re-examination. The Roman tradition states that the Gauls were led by Brennus in that raid in retaliation for Roman opposition to the Senones, or Seine tribe of the Gauls, in their siege of Clusium in Etruscany of the Tyrrheni, in which country they wished to establish a colonial settlement. Now the British Chronicles relate with circumstantial detail that between 420 and 408 B.C. the Briton prince Brennus, who had married the heiress-daughter of the Gallic Duke of the Allobroges, had, upon the death of the latter and with the assistance of his brother King Belinus, conquered Gaul and "brought the whole kingdom of Gaul into subjection."[1] The Senones tribe of Gauls occupied the left bank of the middle Seine, below whom, as we have seen, were the coastal provinces of the Casse or *Cassi*; whilst significantly on the adjoining eastern bank were the *Catalauni* tribe of the Marne Valley. And the Chronicle account also states that Brennus led the Senones to Rome "in revenge on the Romans for *their breach of treaty*."[2] This raid appears to have been analogous to that later one by their kinsmen Goths under Alaric in the fifth century A.D., and, like it, was also for the breach by the Romans of their treaty.

Cassibellan (No. 69 on list), the "Cassivellaunus" of the Romans, although nowhere credited in the British Chronicles nor in Roman history with any son, is nevertheless given a son "Tascio-vanus" by modern numismatists,[3] on the mere assumption that three coins of Cunobelin (No. 71 on list) which bear the legend "Tascio-vani F." and "Tasc F"[4] designate him thereby as "Son of Tascio-vanus," in which the F is regarded as being a contraction for the Latin *filius*, "a son." The third coin, which is slightly defaced, bears the legend "Tasc. FI," with a final letter of which only

1 Geoffrey, *op. cit.*, 3, 8. 2 Ibid., 3, 9.
3 Birch, *Numismat. Chronicle*, 7, 78; and J. Evans, *Anc. Brit. Coins*, 220, etc.
4 Evans, *op. cit.*, Pl. 10, 7; Pl. 12, 1.

---

the vertical stroke | remains,[1] and which they suppose was an L and read the word as "Fil," which would represent the Latin *Filius.* "a son." But this incomplete end-word has also been read "Fir";[2] and so uncertain is its reading as "Fil," that even the numismatists who use that reading admit that "we have to wait for better specimens of this type before the reading "Tasc. Fil" can be regarded as absolutely and indisputably proved."[3] Yet they nevertheless systematically use it as if it were established, and everywhere call Cunobelin "the son of Tascio-vanus." But "Tascio-vani," as the word is really written, has, as we have seen, quite another and a divine significance.

This supposititious king "Tascio-vanus" is attempted to be supported by the fact that a final F occurring on a few of the later coins of the sons of Commius as "Corn. F.," clearly designate them in Roman fashion as "The Son of Commius." But both Commius and his sons were *non*-Britons. They were Gallic chiefs and latinized proteges of Caesar imported by the latter into South Britain and established there for the political purpose of breaking up the power and resistance of Cassivellaunus and the Britons. On the other hand Cunobelin was also doubtless romanized to a considerable extent, as he is referred to in the British Chronicles as having been "brought up by Augustus Caesar,"[4] and the Roman influence on the designs of his later coins is obvious. But it by no means follows that the addition of F or Fi on three of his very numerous coins designates him as the son of a human king named "Tascio-vanus," wholly unknown to history.

Further, this "Tascio-vanus" is assumed to be the equivalent of "Tenuantis" (No. 70 on list), who, in the Chronicle, was the father of Cunobelin, and whose name is also variously spelt as Tenantius and Theomantius, as if "*Ten*" or "Theom" could ever become "*Tascio.*" Then, altogether disregarding the Chronicle records, this Tascio-vanus is arbitrarily made to be not only the father of Cunobelin, but also the son of Cassibellan or Cassi-vellaunos, instead of the latter's brother King Lud (No. 68 on list), as is recorded in all versions of the Chronicles. In accordance with this forced identification all the numerous different mintages of coins inscribed Tascio, Tasc, Tas, Tasciov, Dias, etc. (28 in number) although not bearing Cunobelin's name are then thrust on to this supposititious "Tasciovanus," the supposed father of Cunobelin, and the supposed son of Cassivellaunus.

But the Chronicles, in their different versions, are quite clear upon the point that Cassibellan was the *uncle*, and not the father, of Cunobelin (see List, Nos. 69 to 71). Moreover, as a fact, the very numerous coins stamped Tascio, Tasc, Tas, Taxi and Tascia, which are widely distributed, are all of the Catti type, and nearly all of them contain the Corn or Ear of Barley which is sometimes arranged in the form of the Cross as the St. Andrew's Cross of the Corn Spirit, whom we have found to be Tascio, with numerous superadded small Crosses and also circles, symbolizing, as we have seen, the Sun. This Corn also appears in many or perhaps most of the "Tascio" coins of Cunobelin, and in several is figured the warrior Hercules, who, we have seen, is Tascio, and the winged Sun horse or horseman. And we have seen that Tascio was the Corn Spirit and arch-angel of the Barat Britons. No doubt the divine name "Tascio," like that of Bel, was piously taken by some kings and men of the Sun-cult as a personal name. And, as we have seen, it was a common practice with the early Hittite Barat Aryans, as the "discoverers" of the idea of God, to call themselves, as the chosen people, the "Sons of God." Thus, even should it be found that the doubtful letter on the solitary Cunebelin coin makes the reading "*Tasc. Fil*" or "*Son of Tasc*" or "*Tascio,*" it will merely show that Cunobelin called himself

1 Evans, Pt. 12, 4 and p. 331.
2 Poste, *Coins of Cunobelin*, 214.
3 Evans, *Coins*, 331.
4 Geoffrey, 4, 11.

"Son of God," or "Son of the archangel *Tascio*"; and analogous to the Divine Caesar title of the Roman emperors. The reason why no Briton coins bearing obvious kings' names prior to or of the period of Cassibellan presumably is that the Britons, like the Phoenicians in their early coins, (*e.g.*, of Syracuse and other earlier settlements) impressed on their earlier coins not the name of their sovereign but of their tutelary (or Bel).

This divine sense of the title "Tascio" on these Briton coins appears also clearly evidenced by its form as "*Tascio Ricon*" (Fig. 75) and "*Tasci Riconi*" on four different kinds of coins with the Sun horseman and wheel and Sun circles and a design which seems to be a Sheaf of Corn,[1] and which admittedly have no connection with Cunobelin. The *Ric* element in this name is clearly the Gothic Rig, or Rik or Reik, "a king" (from Rik, "mighty" or "rich") and cognate with the latin Rex, Regis; and it thus suggests the great Ancient Briton city-port in Sussex called by the Romans "*Regnum*," the modern Chichester, and its people, "the *Regni*," a title applied broadly to the men of Sussex, and presuming a Briton form of *Ricon.* These coins, so far as I am aware, have not been actually found at Chichester; but coins are made to circulate and these coins are found in Essex, Hants and Norfolk. Now it is significant that the great Ancient Briton arterial paved highway called " Stine Street " ran directly from Regnum or Chichester to the Wash, and connected these three counties. *This title of "Tascio Ricon" would mean "Tascio of the Regni (confederate slate).*" It is thus obviously analogous to the numerous coins of Tarsus bearing the legend "Bal Tarz"[2] (with figures of the warrior Father-god) as "Bel of Tarsus."

Similarly, the Briton coin stamped "*Tascio Sego*" (sec Fig. 43A, p. 261) equally unconnected with Cunobelin,[3] and bearing the Sun-horseman and wheel and Crosses and circles (of the Sun) is now seen to be obviously of the same tutelary kind. The *Segonti-aci* were a tribe of Britons mentioned by Caesar, alongside the Cassi tribe, as submitting to him at his crossing of the Thames at Kew.[4] This tribe occupied North Hants, presumably up to the Thames, with their capital at Silchester (north of Winchester), where, significantly, in addition to numerous early Roman coins and other Roman inscriptions, was found a votive inscription in the foundations of an altar to the Phoenician god "Hercules of the Saegon"[5] and Hercules, as we have seen, was the warrior type of Tascio. And this inscription discloses that he was still at the Roman period the recognized local tutelary of that Briton tribe. This coin legend thus obviously means "Tascio of the Segonti (confederate state)." Similarly, again, the coins stamped "*Tascia Ver*," "*Tasc Vir*" and "Tas V,"[6] obviously mean "Tascio of the Verulam (or St. Alban confederate states)."

In the light of this tutelary use of this prefixed title of "Tascio" it now becomes evident that the legends on several coins of Cunobelin, reading *Tasci-iovantis*,[7] *Tasci-iovanii*,[8] *Tasci-ovan*,[9] etc., are possibly contractions for "Tascio of the Tri-*Novantes* (or Londoners' confederate state)" and Cunobelin's capital was at "Tri-*Novantum*," or London, though minting also at Verulam. This now discloses the divine tutelary meaning of the title "Tasciiovanti" and "Tasciovani," the hitherto supposititious so-called "Tasciovanus, son of Cassivellaunus."

All this strikingly attests the widespread prevalence in Ancient Britain

1 See Evans, *op. cit*., Pl. 8, Nos. 6-9.
2 Hill, *Greek Coins of Cilicia*, Pl. 28, etc.; and Ramsay, *Cities of St. Paul*, 128, etc.
3 The coin is in the Hunterian Museum of Glasgow University, see for Fig. Evans, *op. cit*., Pl. 8, 11. Several other Briton coins with the legend "Sego" are known.
4 Caesar, *De B. Gall*., 5, 21.
5 Camden, *Britannia*, Gough's second ed., 1, 204. The inscription reads "Deo Her[culi] Saegon[-tiacorum]," etc. See Gough for full text and translation.
6 Evans, *op. cit*., Pl. 7, Nos. 1, 7 and 11.
7 *Ibid*., Pl. 12, 3. 8 *Ibid*., Pl. 10, Nos. 12 and 13. 9 *Ibid*., Pl. 10, No. 10.

of the Sun-cult of the Hitto-Phoenician archangel Taxi or Tascio, with its Sun-Crosses and Corn emblems, which cult we have already found in the Don Valley of the Texali tribe, and in the neighbourhood of the Phoenician Barat Part-olon's votive Cross to Bel at Newton and elsewhere.

Androgens, again, the eldest son of King Lud (No. 68 on list) and nephew of Cassibellan, and who, the Chronicle tells us, was duke of Kent,[1] is disclosed by the Chronicle to be obviously the *Andoc, Ando, And*,[2] *Antd, Anted*,[3] *Antedrigv*,[4] and *Avnt*,[5] stamped upon various Briton coins, and thus further establishing the historicity of the British Chronicles.

Guiderius (No. 72 on list), the eldest son of Cunobelin, is, I find, clearly the minter of the coins bearing the legend CAV-DVRO, *i.e.*, "Cau-duro."[6]

And lastly, the last independent Briton king "*Arvi*-ragus" of Geoffrey's Chronicle (No. 73 on list), and the "Cate-racus" or "Cara-dog" of the Welsh records, "Caratacus" (erroneously called "Caractacus " by the Romans), the famous younger son of Cunobelin, whose virtues and bravery are so highly extolled by Tacitus, is now disclosed by the Chronicles to be the author of the Briton coins stamped "RVII" and "RVI'S."[7] This name was suggested by Evans to represent a hypothetical king " Rufus or Rufinus."[8] But this RVI of the coins now clearly identifies their minter with "*Arvi*-ragus" or Caratacus of the Chronicles. The form *Rvii* appears to be the latinized genitive and *Rvi's* the corresponding Briton Gothic genitive of *is*, the source of our English *'s*, and thus giving us a bilingual form of that legend in Latin and British Gothic. *Indeed, the identity of the title "Arvi-ragus" with Caratacus was well known to and used by contemporary Roman writers.* Thus Juvenal (born about 55 A.D.), in reflecting the love and respect or fear of the Romans and his suzerainty over the kinglets of Britain, in regard to their once captured Briton king, Caratacus, relates how a certain blind man, speaking of a turbot that was taken, said:

> "*Arviragus* shall from his *Britan* chariot fall,
> Or thee his lord some *captive king* shall call."[9]

This title "Arvi-ragus" appears to be probably a latinized form of the earlier racial title of the "Arri" or Aryans, as the "Plough-men"--*Arvi* being the Latin for "ploughed" from the Latin and Greek *Aro* or *Aroo*, "to plough." And *ragus* is presumably a latinized dialectic spelling of the British Gothic *Rig* or *Reiks*, "a king" and cognate, as we have seen, with Latin Rex-Regis and "Raja."[10] This would give the title of "King of the Plough-men (or Arri)," and the prominence of agriculture in Britain is attested by such frequent representations of ears of Corn on the Briton coins.

This alternative title of "Arvi-ragus" for Caratacus clearly shows that the Briton kings, like the other Early Aryan and Phoenician kings, and like the well-known instances of Early Egyptian kings, were in the habit of using more than one title.

Now this dropping out of the initial letter of Caratacus' name of "Arvi" in his coins suggests that certain other Briton coins, previously ascribed to him by Camden and others, but latterly erected by Evans into coins of an otherwise unknown Briton king of the name "Epaticcus," do really belong to Caratacus after all. The coins inscribed C V EPATIC (see Fig. 61, p. 339) were read by Camden as "Cearatic" and identified by

1 Geoffrey, 3, 20. 2 Evans, *op. cit.*, Pl. 5, Nos. 5 and 6.
3 *Ibid.*, Pl. 1, No. 8; and Pl. 15, Nos. 9-11. 4 *Ibid.*, Pl. 1, No. 7. 5 *Ibid.*, Pl. 17, No. 8.
6 *Ibid.*, Pl. 15, 14. 7 *Ibid.*, Pl. 7, Nos. 12 and 14; and Pl. 8, No. 1.

8 *Ibid*., 262 and 263. The legend is there read "RVFI ?" and "RVFS," but no sign of an F is seen in any of the figures of these coins in the plates.
9 Juvenal *Satires*, 4, 26: Regem aliquem capies, aut de temone Britanno decidet Arviragus.
10 There is, perhaps, a pun on this *Raja* or *Reiks* in Juvenal's above cited satire, as *Raja* in Latin is the flat turbot-like Ray fish.

---

him as of Caratacus.[1] But Evans, by adding the two detached prefixed (?) letters C V to the end of the group EPATI equated them to the EPATI and EPAT[2] legends on other coins, which do not bear obvious or legible prefixed letters, and thus obtained a king's supposititious name, Epaticcus.

The objections raised by Evans against ascribing these coins to Caratacus, and objections which are still accepted, are firstly that the letter P is not used in its Greek value of *R*, but as the Roman letter *P*; and secondly, that in the series of coins with the head of Hercules, *taking the place of the "Tascio" legend*, and bearing the letters EPATI and EPAT, there is no preceding letter, and therefore the name cannot be read " Ceratic."

It seems rather remarkable to find that those numismatists who believe that the Ancient Britons copied their coinage from the Greeks should yet deny the possibility that the Britons knew or may have used to some extent "Greek" letters. Especially so is this the case with regard to the letter P which the Greeks admittedly borrowed from the later Phoenician letter P along with its value of *R*. On the contrary, Caesar tells that the Druids who had their chief stronghold in Britain in his day, "*use the Greek letters*."[3] And, as a fact, the Briton coins themselves testify the use of so-called "Greek" letters occasionally. Thus Cunobelin, the father of Caratacus, on two different mintages of coins, uses the Greek letter [capital-lambda] for the Roman *L* in spelling his own name,[4] implying that Caratacus' father used some Greek letters in writing and that his people understood it, just as Ulfils, the Goth used some Greek letters in his writings for the Goths, though this particular "Greek" letter for *L* is essentially identical with the Runic Gothic sign for that letter. Again, Androgeus, the uncle of Cunobelin, in writing his name "Antedrig-v,"[5] uses the Greek [capital-gamma] for the letter *G* therein. Moreover, in one at least of his coins, in spelling his name he uses the Greek letter [capital-theta] or *Th* for *D*;[6] and this substitution of that Greek letter for the Roman *D* frequently occurs in the coins with the legend "Addedomarios,"[7] the form of which name also is "Grecian."

In view of this positive evidence for the use of Greek letters occasionally on the Briton coins of the father of Caratacus and other predecessors, there is no improbability in Caratacus himself using them occasionally. There is thus no longer any valid objection to reading the *P* in the above series of coins with its Greek value of *R*, which gives us in the first case "*Cueratic*" (see Fig. 61, *a*);[8] and this fairly equates with the Roman "Caratacus" and the Welsh "Caradog." In the other two coins of this series with the contracted form of the name (*b* and *c* of same Fig.) the scroll behind the head of Hercules (or Tascio) which is seen in complete form in *b* of that Fig. represents, I venture to suggest, the Greek letter [zeta] or *Z*, a letter which, we have seen, was used by Part-olon. This would give the reading of "Zerati" or "Zerat" as the contracted form of the king's name, and we have seen that "Zet-land" is a dialectic form of "Catti or Ceti-land" or Goth-land. But be this *Z* initial as it may, there is no doubt whatever that these coins belong to the self-same king whose name is spelt "Cueratic" in the first. Even without this initial letter it would still remain his coin, for we have seen his dropping of the initial letter in his "Arvi" title, and we have also seen the dropping of the cognate initial letter *G* of "Gioln" to form "olon," of "Gwalia" to form "Wales," and in

"Guillaime" to form "William." It is thus evident that these three different coins belong to Caratacus, alias Arvi-ragus.

Thus the testimony of the Briton coins establishes clearly and positively the historicity of the traditional Ancient British Chronicles as authentic historical records.

1 Camden, *Brit*., ed, 1637, p. 98; omitted by Gough, as location of coin was temporarily lost.
2 Evans, *Coins*, Pl. 8, Nos. 12-14. 3 *De Bel. Gallico*, 6, 14.
4 Evans, *Coins*, Pl. 10, Nos. 2 and 3. 5 See above. 6 Evans, *Coins*, Pl. 15, 11.
7 *Ibid*., Pl. 14, 2, 5 and 9.
8 The initial letters *C* and *V* are above the warrior horseman (Tascio).